# RECIPROCAL RIGHTS

رسالة الحقوق

*(Risãlatu 'l-Ḥuqũq)*



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# RECIPROCAL RIGHTS

*(Risalatu 'l-Huquq)*

al-Imam `Ali ibn al-Husayn,
Zaynu 'l Abidin
*(peace be upon him)*

***Translated by***

Sayyid Saeed Akhtar Rizvi

**WOFIS**
**World Organization for Islamic Services**
Tehran— Iran

English translation with Arabic
text on the facing page.

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قَالَ عَلِيُّ بنُ الْحُسَيْنِ عَلَيْهِ ٱلسَّلَامُ:

إِيَّاكَ وَمُصَاحَبَةَ ٱلْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ ٱلسَّرَابِ يُقَرِّبُ لَكَ ٱلْبَعِيدَ وَيُبَعِّدُ لَكَ ٱلْقَرِيبَ.

وَ إِيَّاكَ وَ مُصَاحَبَةَ ٱلْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرَّكَ.

**'Ali ibn al-Husayn, peace be on him, said:**

Beware of the company of a liar, he is like a mirage; he draws near (for you) what is far, and makes what is far (look) near you.

And beware of the company of a stupid; though he intends to benefit you but makes you suffer a loss.

***In the Name of Allah,***
***The All-compassionate, The All-merciful***

*Praise belongs to Allah, the Lord of all being;*
*the All-compassionate, the All-merciful;*
*the Master of the Day of Judgment;*
*Thee only we serve, and to Thee alone we pray*
*for succour;*
*Guide us in the straight path;*
*the path of those whom Thou hast blessed,*
*not of those against whom Thou art wrathful,*
*nor of those who are astray.*

* * * * *

*O' Allah! send your blessings to the head of your messengers and the last of*
*your prophets,*
*Muhammad and his pure and cleansed progeny.*
*Also send your blessings to all your prophets and envoys.*


بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين اياك نعبد و اياك نستعين
اهدنا الصراط المستقيم صراط الذين
انعمت عليهم غير المغضوب عليهم
ولا الضالين
اللهم صل على
سيد رسلك وخاتم انبيائك
محمد وآله الطيبين الطاهرين
وصل على جميع الانبياء والمرسلين

## Dear Reader,

The booklet you now have in hand is one of the many Islamic publications distributed by this Organization throughout the world in different languages with the aim of conveying the message of Islam to the people of the world.

You may read this booklet carefully and should you be interested to have further study on such publications you can contact us through a letter. Naturally, if we find you to be a keen and energetic reader we shall give you a deserving response in sending you some other publications of this Organization.

You may express your views on this publication and the subject matter discussed in it, and how far you have benefited from it or which part of the subject matter has proved useful to you and your environment. You will be able, in this manner, to introduce yourself as one of our good and active reader.

Meanwhile, you can keep our address at the disposal of your friends and those individuals interested in Islamic Studies.

*Publication Secretary,*
**World Organization for Islamic Services, (WOFIS).**

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# TRANSLITERATION

| *Symbol* | *Transliteration* | *Symbol* | *Transliteration* |
|---|---|---|---|
| ء | ʼ | ك | k |
| ب | b | ل | l |
| ت | t | م | m |
| ث | th | ن | n |
| ج | j | و | w |
| ح | ḥ | ه | h |
| خ | kh | ي | y |
| د | d | ة | ah |
| ذ | dh | | |
| ر | r | | |
| ز | z | | |
| س | s | | |
| ش | sh | | |
| ص | ṣ | | |
| ض | ḍ | | |
| ط | ṭ | | |
| ظ | ẓ | | |
| ع | ʻ | | |
| غ | gh | | |
| ف | f | | |
| ق | q | | |

*Long Vowels*

| Symbol | Transliteration |
|---|---|
| ا | ā |
| و | ū |
| ي | ī |

*Short Vowels*

| Symbol | Transliteration |
|---|---|
| ـَ | a |
| ـُ | u |
| ـِ | i |

# تصدير

(رسالة الحقوق) من أشهر الآثار التي رويت عن الامام الرابع ابي محمد عليّ بن الحسين بن عليّ بن ابي طالب، عليهم السلام (٣٨/٦٥٩ ـ الامامة ٦١/٦٨٠-٩٤ أو ٩٥/٧١٢، ٧١٣). وقد رواها عنه المحدّث الأمامي الشهير الثّقة ابوحمزة الثّمالي، وأخرجها مسندة الشيخ ابوجعفر الصّدوق القّمي في الخصال، ابواب الخمسين فما فوقه، ط مكتبة الصدوق ـ طهران، ٢/٥٦٤-٥٧٠، وفي الأمالي (المجالس) المجلس التاسع والخمسون، ط اسلاميه ـ طهران / ٣٦٨-٣٧٥، وفي فقيه من لايحضره الفقيه الحج، باب الحقوق ط النجف الاشرف، ٢/٣٧٦-٣٨١، اخرجها بسندين، أحدهما في الخصال، والثاني في الأمالي والفقيه ينتهيان الى أبي حمزة الثّمالي. وذكرها ابن شعبة في تحف العقول، ط جامعة المدرسين ـ قم / ٢٥٥-٢٧٢، والحسن بن الفضل الطبرسي في مكارم الأخلاق، ط الاعلمي ـ بيروت / ٤١٩-٤٢٤، ولكنّ ابن شعبة والطبرسي ذكراها مرسلة ولم يذكرا السند، كما هو الحال في كلّ مايذكر انه.

وقد اوردها العلامة المجلسي في بحار الأنوار، العشرة، جوامع الحقوق ط المكتبة الاسلامية ـ طهران، حكاها اولًا عن الخصال والامالي، ٧٤/٢-٩، ثم عن تحف العقول، ٧٤/١٠-١٢، وقال اخيرا: (انّما اوردناه مكرّرا للاختلاف الكثير بينهما،

## تصدير

وقوّة سند الأوّل وكثرة فوائد الثاني . ) وكما قال العلاّمة المجلسي فانّ بين النّصّ الّذي يحكيه الصدوق والذي يحكيه ابن شعبة اختلاف كثير، فان النّصّ عند الصدوق وان اشتمل على تمام الحقوق الّتي يذكرها الامام، عليه السّلام، والّتي تبلغ الخمسين حقّا، الاّ انّ الذي يحكيه ابن شعبة يفوقه في زيادات كثيرة وردت عند مايشرح الامام عليه السّلام تلك الحقوق حقّا حقّا، وان كان فيما ذكره الصدوق زيادات لم ترد عند ابن شعبة، لكنّها قليلة .

وقد جمع المغفور له السّيّد عبدالرّزّاق الموسوي المقرّم في كتابه (الامام زين العابدين عليه السّلام) ط النجف الاشرف / ١١٨-١٣٢ اسانيد رسالة الحقوق ونصوصها، وذكر الزيادات التي يمتاز بها كل نصّ عن الأخر.

وكان من توفيق الله سبحانه ان قام العلاّمة الجليل السّيّد سعيد اختر رضوي بترجمة هذه الرسالة الى الانجليزية، ولكنّه اختار النّصّ الاطول الّذي حكاه ابن شعبة في تحف العقول. ومن توفيق الله سبحانه علينا ان وفقنا الى نشر الترجمة الانجليزية، ولكنّا قرنّاها بالنّصّ العربيّ، يقابل كل صفحة من الترجمة مايعادلها من النّصّ. ومن الله نسأل واليه نبتهل ان يجعل عملنا خالصا لوجهه الكريم وان يهدينا الى مافيه خير المسلمين، انّه نعم المولى ونعم النّصير.

١٤٠٨/٦/٢٠
١٩٨٨/٢/٩

المؤسّسة العالميّة للخدمات الاسلامية
(لجنة التأليف والترجمة والنشر)
طهران ـ ايران

# FOREWORD

*Reciprocal Rights* (Risalatu 'l-Huqūq) is one of the most well known works narrated from the fourth Shi'i Imam Abu Muhammad Ali ibn al-Husayn ibn Ali ibn Abi Talib, peace be upon them (38/659 — Imamate 61/680—94 or 95/712 or 713). The famous and trustworthy Imami Traditionist Abu Hamzah at-Thumali narrated it from him, and Abu Ja'far ash-Shaykh as-Saduq al-Qummi included his narration in several works.' Ibn Su'bah and at-Tabrisi also give the Tradition, but, following their usual practice, without a chain of transmission.' The Allamah al-Majlisi included it in his *Biharu 'l-anwar,* first with the chains of transmission from *al-Khisal* and *al-Amāli,*[3] and then with the chain of transmission from *Tuhafu1 `uqul,*[4] then he says: `We give this twice because of the enormous difference between the [two versions] ,

the strength of the first [transmission] , and the great usefulness of the second.' As al-Majlisi says, there are many differences between the version of as-Saduq and that of Ibn Shu'bah: the text which as-Saduq narrates contains all the rights which the Imam (p.b.u.h.) mentions — fifty in all —, while that narrated by Ibn Shu'bah does not contain as many rights, al-though it is considerably longer since it contains comments given by the Imam, right by right.

The late as-Sayyid Abdu 'r-Razzaq al-Musawi al-Muqarram gives the *Risalatu 'l-Huqūq* and its different texts in his book on the Fourth Imam,' where he mentions the differences which distinguish the texts from each other.

It is through the success given by Allah, praise be to Him, that the learned as-Sayyid Said Akhtar ar-Radawi has translated this work into English, chosing the longer text narrated by Ibn Shu'bah in *Tuhafu '1-`uqul.* And it is through the success that Allah, praise be to Him, has granted us that we have published this English translation, printing it with the parallel Arabic text. We beseech and implore Allah to ensure that our endeavours serve solely His noble ends, and to guide us to that in which the good of the Muslims resides, for He is the best Master and the most excel-lent Protector.

**World Organization for Islamic Services,**
(Board of Writing, Translation and Publication)

25/1/1412
6/8/1991
Tehran, Iran.

## NOTES:

1. Using two chains of transmission, both of which originate from Abu Hamzah ath-Thumāli in: *(i) al-Khisāl,* vol.2, ch.50 onward, pp-564-70, pub. by Maktabah as-Saduq, Tehran; and (ii) *al Amāli,* 59th *majlis,* pp.368–75, pub. by Maktabah Islamiyyah, Tehran; *Faqih man lā yahduruhu 'l-faqih,* vol.2, sect. *hajj,* ch. *al-huquq,* pp.376–81, an-Najaf al-Ashraf (Iraq) ed.
2. Ibn Shu'bah, *Tuhafu 'l-'uqul,* pp.255–72, pub. by Jami`ah al-Mudarrisin, Qum (Iran); al-Hasan ibn al-Fadl at-Tabrisi, *Makarimu 'l-akhlāq,* pp.219–24, pub. by al-A`lami, Beirut.
3. *Bihāru 'l-anwār,* vol.74, *Kitābu 'l-'ishrah,* ch. *Jawāmi'u 'l-huquq,* pp.2–9, pub. by Maktabah Islamiyyah, Tehran.
4. *ibid.* pp.10–21.
5. *al-Imām Zaynu 'l-Abidin, 'alayhi 's-salam,* pp.1 18–32, an-Najaf al-Ashraf ed.

## TRANSLATOR'S NOTE

THIS is the translation of the booklet of our al-Imam Ali ibn al-Husayn Zaynu 'l-Abidin, peace be upon him, known as *Risalatu 'l-Huquq* (The Book of Rights). In this *Risālah*, the Imam has explained in clear terms all the obligations [fifty in all] which a man is expected to fulfill in his life.

The original is reported in *Tuhafu 'l-'uqul `an āli 'r-rasūl* of ash-Shaykh Abu Muhammad al-Hasan ibn Ali ibn al-Husayn, Ibn Shu'bah al-Harrani who was a contemporary of ash-Shaykh as-Sadūq [4th c. AH ] , and one of the accepted authorities of the Shiite sect. His book has been treated with reverence in every age.

My translation is very imperfect, because I cannot hope to find words to convey the shades of the connotations implied in the original phrases. Still I hope

that this translation will provide a window through which readers will be able to catch a glimpse of the sublime ethics of Islam.

The original *hadith* (tradition) has no paragraphing or subheadings, nor are there any punctuation marks or numbers. These have been added in the translation to make it more comprehensible to readers who are used to such aids in reading.

This translation had appeared in instalments in the bi-monthly, "The Light" [Dar-es-Salaam, Tanzania]. The Peermahomed Ebrahim Trust [Karachi, Pakistan] then published this most comprehensible and concise charter of human rights as a booklet named "Reciprocal Rights". Now the World Organization for Islamic Services [ W O F I S ] is reprinting it for wider circulation. I have revised the translation for this edition.

**Saeed Akhtar Rizvi**

*5th Sha`ban 1409*
13th March 1989

# TEXT

## Introduction

KNOW — may God have mercy on you — that God has [certain] rights over you, which cover you in every movement through which you move, every rest through which you rest, every place where you come down, every limb which you move, and every tool which you use. Some of these rights are greater than others.

The greatest rights of God over you is the right which He — the Blessed, the Sublime has made incumbent upon you for Himself, which is the root of all rights, as all of them spring from it. Then He has made [those rights] incumbent upon you in yourself, from your head to your foot, in keeping with the diversity of your organs. So, He has given your sight a right over you, your hearing a right over you, your

## (رِسالَتُهُ عَلَيْهِ السَّلامُ الْمَعْرُوفَةُ بِرِسالَةِ الْحُقُوقِ)

إِعْلَمْ، رَحِمَكَ اللهُ، انَّ للهِ عَلَيْكَ حُقُوقاً مُحِيطَةً بِكَ فِي كُلِّ حَرَكَةٍ تَحَرَّكْتَهَا، اَوْ سَكَنَةٍ سَكَنْتَهَا اَوْ مَنْزِلَةٍ نَزَلْتَهَا، اَوْ جَارِحَةٍ قَلَّبْتَهَا، اَوْ آلَةٍ تَصَرَّفْتَ بِهَا، بَعْضُهَا اَكْبَرُ مِنْ بَعْضٍ. وَاَكْبَرُ حُقُوقِ اللهِ عَلَيْكَ مَا اَوْجَبَهُ لِنَفْسِهِ تَبَارَكَ وَتَعَالَىٰ مِنْ حَقِّهِ، الَّذِي هُوَ أَصْلُ الْحُقُوقِ وَمِنْهُ تَفَرَّعَ، ثُمَّ اَوْجَبَ عَلَيْكَ لِنَفْسِكَ مِنْ قَرْنِكَ إِلَىٰ قَدَمِكَ، عَلَىٰ اِخْتِلَافِ جَوَارِحِكَ، فَجَعَلَ لِبَصَرِكَ عَلَيْكَ حَقّاً، وَلِسَمْعِكَ عَلَيْكَ حَقّاً،

tongue a right over you, your hand a right over you, your leg a right over you, your stomach a right over you, and your private part a right over you. These are the seven organs which are the means of all your acts.

Then He, to Whom belong Might and Majesty, gave your acts [certain] rights over you; He gave your ritual prayer *(salāt)* a right over you, your fasting *(sawm)* a right over you, your alms *(sadaqāt)* a right over you, your offering (sacrifices = *hadyy)* a right over you, and your acts *(af `āl)* a right over you.

Then emerge [other] rights from you to others, of those who have obligatory rights over you; and the most incumbent of them over you are the rights of your leaders *(a'immah),* then the rights of your subjects *(ra`iyyah),* then the rights of your womb relatives *(rahim):* and from these rights branch out other rights.

The rights of your leaders are of three kinds: The most incumbent upon you is the right of your ruler *(sultān),* then of your guide *(sā'is)* in knowledge (`ilm), then the right of your master in property *(milk),* and every manager [of your affairs] is [your] leader *(imām).*

And the rights of your subjects are of three kinds: The most incumbent upon you is the right of your subjects in authority; then the rights of your subjects in knowledge — for the man of ignorance is the subject

وَلِلِسَانِكَ عَلَيْكَ حَقّاً، وَلِيَدِكَ عَلَيْكَ حَقّاً، وَلِرِجْلِكَ عَلَيْكَ حَقّاً، وَلِبَطْنِكَ عَلَيْكَ حَقّاً، وَلِفَرْجِكَ عَلَيْكَ حَقّاً، فَهٰذِهِ ٱلْجَوَارِحُ ٱلسَّبْعُ ٱلَّتِي بِهَا تَكُونُ ٱلأَفْعَالُ.

ثُمَّ جَعَلَ عَزَّ وَجَلَّ لِأَفْعَالِكَ عَلَيْكَ حُقُوقاً، فَجَعَلَ لِصَلاَتِكَ عَلَيْكَ حَقّاً، وَلِصَوْمِكَ عَلَيْكَ حَقّاً، وَلِصَدَقَتِكَ عَلَيْكَ حَقّاً، وَلِهَدْيِكَ عَلَيْكَ حَقّاً، وَلِأَفْعَالِكَ عَلَيْكَ حَقّاً.

ثُمَّ تَخْرُجُ ٱلْحُقُوقُ مِنْكَ إِلىٰ غَيْرِكَ مِنْ ذَوِي ٱلْحُقُوقِ ٱلْوَاجِبَةِ عَلَيْكَ، وَاَوْجَبُهَا عَلَيْكَ حُقُوقُ ائِمَّتِكَ، ثُمَّ حُقُوقُ رَعِيَّتِكَ، ثُمَّ حُقُوقُ رَحِمِكَ. فَهٰذِهِ حُقُوقٌ يَتَشَعَّبُ مِنْهَا حُقُوقٌ، فَحُقُوقُ ائِمَّتِكَ ثَلاٰثَةٌ: اَوْجَبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بِالسُّلْطَانِ، ثم سَائِسِكَ بِالْعِلْمِ، ثُمَّ حَقُّ سَائِسِكَ بِالْمُلْكِ، وَكُلُّ سَائِسٍ إِمَامٌ. وَحُقُوقُ رَعِيَّتِكَ ثَلاٰثَةٌ: اَوْجَبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ، ثُمَّ حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ ٱلْجَاهِلَ رَعِيَّةُ

of the man of knowledge — then the right of your subjects in property, such as wives and what is owned of the possessions.

And the rights of your womb relatives are very many, depending on the nearness [or remoteness] of the relationship. The most incumbent upon you is the right of your mother, then the right of your father, then the right of your children, then the right of your brother, then the next nearest, then the next nearest — the most worthy, then the next most worthy.

Then there is the right of your master who favours you [by freeing you from slavery] , then the right of the slave whose favours reach you [by freeing him] , then the right of him who is kind to you, then the right of the muezzin *(muadhdhin)* who calls you to prayer, then the right of the *imām* who leads you in your prayer, then the right of your sitting companion *(jalis),* then the right of your neighbour *(jār),* then the right of your companion *(sāhib),* then the right of your partner *(sharik).*

Then there is the right which your property has over you, then the right of him who has a debt he must pay back to you, then the right of him to whom you owe a debt, then the right of your associate *(khalit),* then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim.

Then there is the right of him who asks you for

اَلْعَـالِمُ، وَحَقُّ رَعِيَّتِـكَ بِالْمُلْكِ مِنَ ٱلْأَزْوَاجِ وَمَا مَلَكْتَ مِنَ ٱلْأَيْمَانِ.

وَحُقُـوقُ رَحِمِـكَ كَثِيرَةٌ مُتَّصِلَةٌ بِقَـدْرِ آ تِّصَالِ الرَّحِمِ فِي ٱلْقَرَابَةِ.

فَاَوْجَبُهَا عَلَيْكَ حَقُّ أُمِّكَ، ثُمَّ حَقُّ اَبِيكَ، ثُمَّ حَقُّ وَلَدِكَ، ثُمَّ حَقُّ

اَخِيكَ، ثُمَّ الْاَقْرَبُ فَالْاَقْرَبُ، وَالْاَوَّلُ فَالْاَوَّلِ. ثُمَّ حَقُّ مَوْلَاكَ ٱلْمُنْعِمِ

عَلَيْكَ، ثُمَّ حَقُّ مَوْلَاكَ ٱلْجَارِيَةِ نِعْمَتُكَ عَلَيْهِ، ثم حَقُّ ذِي ٱلْمَعْرُوفِ

لَدَيْكَ، ثُمَّ حَقُّ مُؤَذِّنِكَ بِالصَّلَاةِ، ثُمَّ حَقُّ إِمَامِكَ فِي صَلَاتِكَ، ثُمَّ

حَقُّ جَلِيسِكَ، ثُمَّ حَقُّ جَارِكَ، ثُمَّ حَقُّ صَاحِبِكَ، ثُمَّ حَقُّ شَرِيكِكَ،

ثُمَّ حَقُّ مَالِكَ، ثُمَّ حَقُّ غَرِيمِكَ ٱلَّذِي تُطَالِبُهُ، ثُمَّ حَقُّ غَرِيمِكَ ٱلَّذِي

يُطَالِبُكَ، ثُمَّ حَقُّ خَلِيطِكَ، ثُمَّ حَقُّ خَصْمِكَ ٱلْمُدَّعِي عَلَيْكَ، ثُمَّ حَقُّ

خَصْمِكَ ٱلَّذِي تَدَّعِي عَلَيْهِ، ثُمَّ حَقُّ مُسْتَشِيرِكَ،

advice *(mustashir),* then the right of him whom you ask for advice *(mushir),* then the right of him who asks your counsel *(mustansih),* then the right of him who counsels you *(nāsih).*

Then there is the right of him who is older than you, then the right of him who is younger than you, then the right of him who asks [something] from you, then the right of him from whom you ask [something].

Then there is the right of him who does wrong to you by word or deed, or him who makes you happy by word or deed intentionally or unintentionally.

Then there is the right of the people of your creed [Muslims], then the right of the people [non-Muslims] under the protection [of Islam] *(ahlu 'dh-dhimmah),* then [all] other rights in the measure of the causes of the states and the occurrence of events.

Therefore blessed is he whom God aids to fulfil the rights which He has made incumbent upon him and whom He grants success therein and guides to the proper direction!

* * *

## A. RIGHTS OF GOD OVER ONESELF

1. As for the greatest right of God over you, is that you worship Him without associating anything

ثُمَّ حَقُّ ٱلْمُشِيرِ عَلَيْكَ، ثُمَّ حَقُّ مُسْتَنْصِحِكَ، ثُمَّ حَقُّ ٱلنَّاصِحِ لَكَ. ثُمَّ حَقُّ مَنْ هُوَ اَكْبَرُ مِنْكَ، ثُمَّ حَقُّ مَنْ هُوَ اَصْغَرُ مِنْكَ، ثُمَّ حَقُّ سَائِلِكَ، ثُمَّ حَقُّ مَنْ سَاَلْتَهُ، ثُمَّ حَقُّ مَنْ جَرىٰ لَكَ عَلىٰ يَدَيْهِ مَسَاءَةٌ بِقَوْلٍ اَوْ فِعْلٍ، اَوْ مَسَرَّةٌ بِذٰلِكَ بِقَوْلٍ اَوْ فِعْلٍ، عَنْ تَعَمُّدٍ مِنْهُ اَوْ غَيْرِ تَعَمُّدٍ مِنْهُ، ثُمَّ حَقُّ اَهْلِ مِلَّتِكَ عَامَّةً، ثُمَّ حَقُّ اَهْلِ ٱلذِّمَّةِ، ثُمَّ ٱلْحُقُوقُ ٱلْجَارِيَةُ بِقَدْرِ عِلَلِ ٱلْأَحْوَالِ وَتَصَرُّفِ ٱلْأَسْبَابِ، فَطُوبىٰ لِمَنْ اَعَانَهُ ٱللهُ عَلىٰ قَضَاءِ مَا اَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ، وَوَفَّقَهُ وَسَدَّدَهُ.

١ـ فَأَمَّا حَقُّ ٱللهِ ٱلْاَكْبَرُ فَأَنَّكَ تَعْبُدُهُ لَاتُشْرِكُ بِهِ شَيْئاً،

with Him. When you fulfil this [duty] with [utter] sincerity, He has undertaken to Himself to suffice you in the matters of this world and the next, and to preserve for you whatever you like of it.

2. **As for the right of your self *(nafs)*** over you, is that you should engage it fully in obedience to God; then you render to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right and to your private part its right, seeking the help of God m all that.

3. As for the right of the tongue is that you should consider it too noble for obscenity; accustom it to good, discipline it with good manners and keep it silent except in time of necessity or for spiritual or worldly benefit, and refrain it from unpleasant meddling of little benefit, which [meddling] is not safe from harm [compared] to that insignificant gain. The tongue is a witness of mental power and a guide to it; and its good discipline edifies a wise man in his wisdom. And there is no power save in God, the Sublime, the Almighty.

4. **As for the right of hearing *(sam')*** is to refrain from turning it into a way to your heart except for noble talk which may create some good in your heart,

فَإِذا فَعَلْتَ ذٰلِكَ بِإِخْلاصٍ جَعَلَ لَكَ عَلىٰ نَفْسِه اَنْ يَكْفيكَ اَمْرَ الدُّنْيا وَالآخِرَةِ، وَيَحْفَظَ لَكَ ماتُحِبُّ مِنْهَا.

٢ـ وَأَمَّا حَقُّ نَفْسِكَ عَلَيْكَ فَأَنْ تَسْتَوْفِيَهٰا في طاعَةِ اللهِ، فَتُؤَدّي إِلىٰ لِسانِكَ حَقَّهُ، وإِلىٰ سَمْعِكَ حَقَّهُ، وَإِلىٰ بَصَرِكَ حَقَّهُ، وَإِلىٰ يَدِكَ حَقَّها، وَإِلىٰ رِجْلِكَ حَقَّها، وَإِلىٰ بَطْنِكَ حَقَّهُ، وَإِلىٰ فَرْجِكَ حَقَّهُ، وَتَسْتَعينَ بِالله عَلىٰ ذٰلِكَ.

٣ـ وَأَمّا حَقُّ اللِّسانِ فَإِكْرامُهُ عَنِ الخَنىٰ، وَتَعْويدُهُ عَلىٰ الخَيْرِ، وَحَمْلُهُ عَلىٰ الأَدَبِ، وَإِجْمامُهُ اِلاَّ لِمَوْضِعِ الحاجَةِ وَالْمَنْفَعَةِ لِلدّينِ وَالدُّنْيا، وَإِعْفاؤُهُ عَنِ الْفُضُولِ ا لشَّنِعَةِ الْقَليلَةِ الْفائِدَةِ الَّتي لاَيُؤْمَنُ ضَرَرُها مَعَ قِلَّةِ عائِدَتِها، وَيُعَدُّ شاهِدُ الْعَقْلِ وَالدَليلُ عَلَيْهِ، وَتَزَيُّنُ الْعاقِلِ بِعَقْلِهِ حُسْنُ سيرَتِه فِي لِسانِه، وَلاَ قُوَّةَ اِلاَّ بِاللهِ الْعَلِيِّ الْعَظيمِ.

٤ـ وَأَمّا حَقُّ السَّمْعِ فَتَنْزيهُهُ عَنْ اَنْ تَجْعَلَهُ طَريقاً إِلىٰ قَلْبِكَ إِلاَّ لِفُوَّهَةٍ كَريمَةٍ تُحْدِثُ فِي قَلْبِكَ خَيْراً،

or which may earn you noble character; because it is the door which allows speech to reach the heart, carrying there different types of ideas, good and evil. And there is no power save in God.

5. **As for the right of your sight** ***(basar)*** is to lower it against whatever is unlawful for you [to see] and do not degrade it, except in a place which provides you with a lesson by which you may increase your [spiritual] sight or gain some knowledge, because sight is the door of thinking.

6. **As for the right of your two legs** is that you should walk not with them to places forbidden to you; and you should not make them your mount to take a dishonourable path, because they [two] are your conveyance and are to take you on the path of religion and advancement. And there is no power save in God.

7. **As for the right of your hand** is that you should not extend it to what is forbidden to you, otherwise, you will earn punishment from God in the life here-after and condemnation from people in this life. And you should not withhold it from [actions] which God has made obligatory for you. Rather you should enhance the honour of your hand by withholding it from unlawful things and by extending it for most of

اَوْ تَكْسِبُ خُلُقـاً كَرِيماً، فَإِنَّهُ بَابُ ٱلْكَلامِ إِلىٰ ٱلْقَلْبِ، يُؤَدِّي إِلَيْهِ ضُرُوبَ ٱلْمَعَانِي عَلىٰ مَا فِيهَا مِنْ خَيْرٍ اَوْ شَرٍّ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٥ـ وَأَمَّا حَقُّ بَصَرِكَ فَغَضُّهُ عَمَّا لاَيَحِلُّ لَكَ، وَتَرْكُ ٱبْتِذَالِهِ إِلاَّ لِمَوْضِعِ عِبْرَةٍ تَسْتَقْبِلُ بِهَا بَصَراً اَوْ تَسْتَفِيدُ بِهَا عِلْماً، فَإِنَّ ٱلْبَصَرَ بَابُ ٱلاِعْتِبَارِ.

٦ـ وَأَمَّا حَقُّ رِجْلَيْكَ فَأَنْ لاَتَمْشِيَ بِهِمَا إِلىٰ مَا لاَيَحِلُّ لَكَ، وَلاَ تَجْعَلَهُمَا مَطِيَّتَكَ فِي ٱلطَّرِيقِ ٱلْمُسْتَخَفَّةِ بِأَهْلِهَا فِيهَا، فَإِنَّهَا حَامِلَتُكَ، وَسَالِكَةٌ بِكَ مَسْلَكَ ٱلدِّينِ، وَٱلسَّبْقُ لَكَ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٧ـ وَأَمَّا حَقُّ يَدِكَ فَأَنْ لاَتَبْسُطَهَا إِلىٰ مَا لاَيَحِلُّ لَكَ، فَتَنَالَ بِمَا تَبْسُطُهَا إِلَيْهِ مِنَ ٱللهِ ٱلْعُقُوبَةَ فِي ٱلآجِلِ، وَمِنَ ٱلنَّاسِ بِلِسَانِ ٱللاَّئِمَةِ فِي ٱلْعَاجِلِ، وَلاَ تَقْبِضَهَا مِمَّا ٱفْتَرَضَ ٱللهُ عَلَيْهَا، وَلَكِنْ تُوَقِّرُهَا بِقَبْضِهَا عَنْ كَثِيرٍ مِمَّا لاَيَحِلُّ لَهَا، وَبَسْطِهَا إِلىٰ كَثِيرٍ

such [good] deeds which are not even obligatory for you, because if the actions of your hands are based on wisdom and nobility, they will surely reap a good reward in the life hereafter.

8. **As for the right of your stomach** is that you should not turn it into a container for what is unlawful [to you] — whether little or much — and that you should not overeat, otherwise, it will turn eating into gluttony and loss of dignity [instead of giving you strength] , and you should keep it under control when hungry or thirsty because over-eating causes laziness, hinders one from work and cuts a man off from every good and nobility; and over-drinking makes one look stupid and ignorant, and destroys one's dignity.

9. **As for the right of your private part** is to protect it from every forbidden act to you, seeking help [from your eyes] against it by casting down the eyes, since they [your eyes] are the best of helpers — and by often remembering death and by warning yourself of [the wrath of] God and of His punishment. And from God is protection and help. And there is no power and no strength save in Him.

## B. RIGHTS OF ACTS

10. **As for the right of ritual prayer *(salāt)*** is that

مِمَّا لَيْسَ عَلَيْهَا ، فَإِذَا هِيَ قَدْ عُقِلَتْ وَشُرِّفَتْ فِي الْعَاجِلِ وَجَبَ لَهَا حُسْنُ الثَّوَابِ فِي الْآجِلِ .

٨ـ وَأَمَّا حَقُّ بَطْنِكَ فَأَنْ لَا تَجْعَلَهُ وِعَاءً لِقَلِيلٍ مِنَ الْحَرَامِ وَلَا لِكَثِيرٍ ، وَأَنْ تَقْتَصِدَ لَهُ فِي الْحَلَالِ ، وَلَا تُخْرِجَهُ مِنْ حَدِّ التَّقْوِيَةِ إِلَىٰ حَدِّ التَّهْوِينِ وَذَهَابِ الْمُرُوَّةِ ، وَضَبْطُهُ إِذَا هَمَّ بِالْجُوعِ وَالظَّمَأِ ، فَإِنَّ الشَّبْعَ الْمُنْتَهِي بِصَاحِبِهِ إِلَىٰ التُّخَمِ مَكْسَلَةٌ وَمُثَبِّطَةٌ وَمَقْطَعَةٌ عَنْ كُلِّ بِرٍّ وَكَرَمٍ ، وَإِنَّ الرِّيَّ الْمُنْتَهَى بِصَاحِبِهِ إِلَىٰ السُّكْرِ مَسْخَفَةٌ وَمَجْهَلَةٌ وَمَذْهَبَةٌ لِلْمُرُوَّةِ .

٩ـ وَأَمَّا حَقُّ فَرْجِكَ فَحِفْظُهُ مِمَّا لَا يَحِلُّ لَكَ ، وَالْإِسْتِعَانَةُ عَلَيْهِ بِغَضِّ الْبَصَرِ ، فَإِنَّهُ مِنْ أَعْوَنِ الْأَعْوَانِ ، وَكَثْرَةِ ذِكْرِ الْمَوْتِ ، وَالتَّهَدُّدِ لِنَفْسِكَ بِاللهِ وَالتَّخْوِيفِ لَهَا بِهِ ، وَبِاللهِ الْعِصْمَةُ وَالتَّأْيِيدُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِهِ .

## (ثُمَّ حُقُوقُ الْأَفْعَالِ)

١٠ـ فَأَمَّا حَقُّ الصَّلَاةِ

you must know that it is an arrival before God and that through it you are standing before God. When you realize it, then your stand will be that of a humble [servant of God], longing [for His grace], afraid [of His punishment] , fearing [His displeasure] , hoping [for His mercy], poor, imploring [His kindness], respecting the One in Whose presence you stand with calm and quite, showing reverence in your limbs, submitting your soul to Him, telling Him the secrets of your heart in a fine manner, asking Him to emancipate you from the sins which have enslaved you and the mistakes which have ruined you. And there is no power save in God.

11. **As for the right of fasting *(sawm)*** is that you should recognize it as a curtain which God has set up over your tongue, your hearing, your sight, your private part and your stomach to protect you from the Fire; and it has come in *hadith* [from the Prophet] that "Fasting is a shield against the Fire". Therefore if you keep your organs calm and quite inside this curtain, you may expect them to remain shielded; and if you allow them to remain disturbed behind the curtain trying to raise the corners of this cover, so that they come to know what is not lawful to them through glance which causes a desire and a power which is beyond the boundary of *taqwā* (fear of God) you cannot be sure that it will not tear down the curtain

فَأَنْ تَعْلَمَ أَنَّهَـاوَفَـادَةٌ إِلىٰ ٱللّٰهِ، وَأَنَّـكَ قَائِمٌ بِهَا بَيْنَ يَدَي ٱللّٰهِ، فَإِذٰا عَلِمْتَ ذٰلِـكَ كُنْتَ خَلِيقـاً اَنْ تَقُومَ فِيهَا مَقَامَ ٱلذَّلِيلِ، ٱلرَّاغِبِ، ٱلرَّاهِبِ، ٱلخَـائِفِ، ٱلرَّاجِي، ٱلْمِسْكِينِ، ٱلْمُتَضَرِّعِ، ٱلْمُعَظِّمِ مَنْ قَامَ بَيْنَ يَدَيْهِ بِالسُّكُـونِ وَٱلْإِطْـرَاقِ، وَخُشُـوعِ ٱلأَطْـرَافِ، وَلِينِ ٱلْجَنَاحِ، وَحُسْنِ ٱلْمُنَاجَاةِ لَهُ فِي نَفْسِهِ، وَٱلطَّلَبِ اِلَيْهِ فِي فَكَاكِ رَقَبَتِكَ ٱلَّتِي أَحَاطَتْ بِهِ خَطِيئَتُكَ، وَاسْتَهْلَكَتْهَا ذُنُوبُكَ، وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ.

١١ـ وَأَمَّا حَقُّ ٱلصَّوْمِ فَاَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ ٱللّٰهُ عَلىٰ لِسَانِكَ، وَسَمْعِـكَ، وَبَصَرِكَ، وَفَـرْجِـكَ، وَبَـطْنِكَ، لِيَسْتُرَكَ بِهِ مِنَ ٱلنَّارِ، وَهٰكَذَا جَاءَ فِي ٱلْحَدِيثِ «الصَّوْمُ جُنَّةٌ مِنَ ٱلنَّارِ» فَإِنْ سَكَنَتْ اَطْرَافُكَ فِي حَجْبَتِهَـا رَجَوْتَ اَنْ تَكُونَ مَحْجُوباً، وَإِنْ اَنْتَ تَرَكْتَهَا تَضْطَرِبُ فِي حِجَـابِهَـا، وَتَرْفَعُ جَنَبَاتِ ٱلْحِجَابِ، فَتَطَّلِعَ إِلىٰ مَالَيْسَ لَهَا بِالنَّظْرَةِ ٱلدَّاعِيَةِ لِلشَّهْوَةِ، وَٱلْقُوَّةِ ٱلْخَارِجَةِ عَنْ حَدِّ ٱلتَّقِيَّةِ لِلّٰهِ، لَمْ تَأْمَنْ أَنْ تَخْرِقَ ٱلْحِجَابَ

and escape. And there is no power save in God.

12. **As for the right of alms *(sadaqāt)*** *is* that you should treat it as your deposit with your Lord, and a trust which needs no witness. When you know this you will have more confidence in that saving which is deposited secretly rather than that which is given openly; and it behoves you to keep secret with God whatever you may desire to disclose; and this should always remain as a secret between you and Him, and you should not try to get witnesses to see or hear about this [alms] . Otherwise it will be an indication that you have more confidence in witnesses than in your Lord concerning the [ultimate] return of this trust to you.

Moreover, you should not make anyone feel obliged to you [because you have given him alms] as this alms is [actually] for your own benefit. If you made him feel obliged to you, how could you be sure that you yourself would not be in his position [in the future], because your behaviour would show that you had not deposited that alms for your own benefit. Had you felt that it was for your own benefit, you would not have demanded obligations from others. And there is no power save in God.

13. **As for the right of the sacrificial offering (*hadyy*)** *is* that it should be offered with pure inten-

وَتَخْرُجَ مِنْهُ، وَلاَ قُوَّةَ إِلاَ بِاللهِ.

١٢ـ وَأَمَّا حَقُّ ٱلْصَّدَقَةِ فَأَنْ تعْلَمَ أَنَّها ذُخْرُكَ عِنْدَ رَبِّكَ، وَودِيعَتُكَ ٱلَّتِي لاَتَحْتَاجُ إِلىٰ آلْإِشْهَادِ، فَإِذَا عَلِمْتَ ذٰلِكَ كُنْتَ بِمَا ٱسْتَوْدَعْتَهُ سِرًّا أَوْثَقَ بِمَا ٱسْتَوْدَعْتَهُ عَلاَنِيَةً، وَكُنْتَ جَدِيراً اَنْ تَكُونَ اَسْرَرْتَ إِلَيْهِ أَمْراً أَعْلَنْتَهُ، وَكَانَ آلْأَمْرُ بَيْنَكَ وَبَيْنَهُ فِيهَا سِرّاً عَلىٰ كُلِّ حٰالٍ، وَلَمْ تَسْتَظْهِرْ عَلَيْهِ فِيمَا ٱسْتَوْدَعْتَهُ مِنْهَا (بِـ) إِشْهَادِ ٱلْأَسْمَاعِ وَٱلْأَبْصَارِ عَلَيْهِ بِهَا، كَأَنَّهَا أَوْثَقُ فِي نَفْسِكَ، لاَ كَأَنَّكَ لاَتَثِقُ بِهِ فِي تَأْدِيَةِ وَدِيعَتِكَ إِلَيْكَ. ثُمَّ لَمْ تَمْتَنَّ بِهَا عَلىٰ أَحَدٍ لِأَنَّهَا لَكَ، فَإِذَا ٱمْتَنَنْتَ بِهَا لَمْ تَأْمَنْ أَنْ تَكُونَ بِهَا مِثْلَ تَهْجِينِ حٰالِكَ مِنْهَا إِلىٰ مَنْ مَنَنْتَ بِهَا عَلَيْهِ، لِأَنَّ فِي ذٰلِكَ دَلِيلاً عَلىٰ اَنَّكَ لَمْ تُرِدْ نَفْسَكَ بِهَا، وَلَوْ أَرَدْتَ نَفْسَكَ بِهَا لَمْ تَمْتَنَّ بِهَا عَلىٰ أَحَدٍ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

١٣ـ وَأَمَّا حَقُّ ٱلْهَدْيِ فَأَنْ تُخْلِصَ بِهَا ٱلْإِرَادَةَ

tion for your Lord, seeking His mercy and acceptance, and not for the eyes of the onlookers. When you sacrifice according to this [standard], you will not be a showy and exhibiting person, but will only he seeking [the pleasure] of God.

And know that God is sought through what is convenient [to you] , not through what is difficult; as He Himself has made the rules easier for His creatures, and has not intended to make them suffer hardship. Also humbleness is better than grandiosity for you, because pomposity and extravagance are the lot of self-important persons. And as for humbleness and modesty, there is no pretension or waste in them, because they are natural and are present in the human character. And there is no power, save in God.

## C. RIGHTS OF LEADERS

14. **As for the right of your ruler *(sultān)*** is that you should know that you have been made a trial *(fitnah)* for him and that he is on test through you by the power he has been granted by God over you. And you should sincerely wish him well without quarelling with him, because his hands are strongly upon you and [by opposing him] you would be a cause of your own destruction and also of his destruction. And beseech his pleasure with humbleness and courtesy as much as is useful in averting his harm

إِلىٰ رَبِّكَ، وَٱلتَّعَرُّضَ لِرَحْمَتِهِ وَقَبُولِهِ، وَلاَ تُرِيدَ عُيُونَ ٱلنَّاظِرِينَ دُوْنَهُ، فَإِذٰا كُنْتَ كَذٰلِكَ لَمْ تَكُنْ مُتَكَلِّفاً وَلاَ مُتَصَنِّعاً، وَكُنْتَ إِنَّما تَقْصُدُ إِلىٰ ٱللهِ. وَٱعْلَمْ أَنَّ ٱللهَ يُرَادُ بِالْيَسِيرِ وَلاَ يُرَادُ بِالْعَسِيرِ، كَمَا أَرَادَ بِخَلْقِهِ ٱلتَّيْسِيرَ وَلَمْ يُرِدْ بِهِمُ ٱلتَّعْسِيرَ، وَكَذٰلِكَ ٱلتَّذَلُّلُ أَوْلىٰ بِكَ مِنَ ٱلتَّدَهْقُنِ، لِأَنَّ ٱلْكُلْفَةَ وَٱلْمُؤُونَةَ فِي ٱلْمُتَدَهْقِنِينَ، فَأَمَّا ٱلتَّذَلُّلُ وَٱلتَّمَسْكُنُ فَلاَ كُلْفَةَ فِيهِمَا وَلاَ مُؤُونَةَ عَلَيْهِمَا، لِأَنَّهُمَا ٱلْخِلْقَةُ، وَهُمَا مَوْجُودَانِ فِي ٱلطَّبِيعَةِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

## (ثُمَّ حُقُوقُ ٱلْأَئِمَّةِ)

١٤ـ فَأَمَّا حَقُّ سَائِسِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً، وَأَنَّهُ مُبْتَلىً فِيكَ بِمَا جَعَلَهُ ٱللهُ لَهُ عَلَيْكَ مِنَ ٱلسُّلْطَانِ، وَأَنْ تُخْلِصَ لَهُ فِي ٱلنَّصِيحَةِ وَأَنْ لاَتُمَاحِكَهُ وَقَدْ بُسِطَتْ يَدُهُ عَلَيْكَ، فَتَكُونَ سَبَبَ هَلاَكِ نَفْسِكَ وَهَلاَكِهِ. وَتَذَلَّلْ وَتَلَطَّفْ لِإِعْطَائِهِ مِنَ ٱلرِّضَا مَايَكُفُّهُ

from you and does not interfere with your religion; and ask the help of God in this task. And do not indulge in opposition to, or hatred of him because if you did so, you would be ungrateful to him [because if, as a result of this hatred, he was unjust to you he would be disgraced before God] and ungrateful to yourself [because you made yourself a target for his tyranny], and thus you would be counted as his helper against yourself and his partner in whatever he did against you. And there is no power, save in God.

**15. As for the right of your guide *(sa'is)* in know-ledge** is to magnify him, to respect his session, to listen to him intently facing towards him, and to help him to teach you [the] knowledge [which you can-not do without] by reserving for him your intellect with presence of mind, and purity of heart and clarity of vision, by abstaining from pleasures and by having few desires.

And you should know that you are his messenger [in whatever he teaches you] to those ignorant people who may come to you. So, it is necessary for you to deliver his message to them beautifully, and not to commit any breach of trust while conveying his mess-age, and to fulfil your duty on his behalf when you have undertaken it.

And there is no power and no strength save in God.

عَنْـكَ، وَلاَ يَضُرُّ بِدِينِـكَ، وَتَسْتَعِينُ عَلَيْهِ فِي ذٰلِكَ بِاللهِ. وَلاَ تُعَازَّهُ وَلاَ تُعَانِدَهُ، فَإِنَّكَ إِنْ فَعَلْتَ ذٰلِكَ عَقَقْتَهُ وَعَقَقْتَ نَفْسَكَ، فَعَرَّضْتَهَا لِمَكْرُوهِهِ وَعَرَّضْتَهُ لِلهَلَكَةِ فِيكَ، وَكُنْتَ خَلِيقاً اَنْ تَكُونَ مُعِيناً لَهُ عَلىٰ نَفْسِكَ، وَشَرِيكاً لَهُ فِيمَا اَتىٰ إِلَيْكَ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

١٥ـ وَأَمَّـا حَقُّ سَائِسِكَ بِالْعِلْمِ فَالتَّعْظِيمُ لَهُ، وَالتَّوْقِيرُ لِمَجْلِسِهِ، وَحُسْنُ الْإِسْتِمَاعِ إِلَيْهِ، وَالْإِقْبَـالُ عَلَيْهِ، وَالْمَعُونَةُ لَهُ عَلىٰ نَفْسِكَ فِيمَا لاَغِنىٰ بِكَ عَنْهُ مِنَ الْعِلْمِ، بِأَنْ تُفَرِّغَ لَهُ عَقْلَكَ، وَتُحْضِرَهُ فَهْمَكَ، وَتُـزَكِّي لَهُ (قَلْبَـكَ)، وَتَجْـلِيَ لَهُ بَصَرَكَ بِتَرْكِ الْـلَّذَّاتِ وَنَقْصِ الشَّهَوَاتِ، وَأَنْ تَعْلَمَ أَنَّكَ فِيمَا اَلْقَى (إِلَيْكَ) رَسُولُهُ إِلىٰ مَنْ لَقِيَكَ مِنْ اَهْـلِ الْجَهْلِ، فَلَزِمَكَ حُسْنَ التَّأْدِيَةِ عَنْهُ إِلَيْهِمْ، وَلاَ تَخُنْهُ فِي تَأْدِيَةِ رِسَالَتِهِ وَالْقِيَامِ بِهَا عَنْهُ إِذَا تَقَلَّدْتَهَا، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

16. **As for the right of your master in property,** it is like that of your ruler, except that the former has more power over you than the latter. You should obey him in all big and small matters except when this obedience goes against obedience to God and hinders you from fulfilling your duties towards God and His creatures. [In that case you should not obey him but should perform the aforesaid duties.] But after fulfilling those duties [towards God and His creatures], you should perform your duties towards him [i.e., your master]; and be busy with it. And there is no power, save in God.

## D. RIGHTS OF SUBJECTS

17. **As for the right of your subjects in authority (*ra'iyyah*)** is that you should know that you have subjugated them as a result of your superior power, and that they are your subjects because of their weakness and timidity. How deserving of mercy, protection and forbearance is the person whose weakness and servility did your work for you in making him your subject and enforcing your command upon him, so much so that he is now helpless and powerless against you and can find no helper [if you put him in trouble] except God. And how important is it for you to thank God when you appreciate His grace in bestowing this power and strength upon you. And

١٦ـ وَأَمَّا حَقُّ سَائِسِكَ بِالْمُلْكِ فَنَحْوٌ مِنْ سَائِسِكَ بِالسُّلْطَانِ، إِلاَّ اَنَّ هَذٰا يَمْلِكُ مَا لاَيَمْلِكُهُ ذاكَ، تَلْزِمُكَ طَاعَتُهُ فِيمٰا دَقَّ وَجَلَّ مِنْكَ، اِلاَّ اَنْ تُخْرِجَكَ مِنْ وُجُوبِ حَقِّ آللهِ، وَتَحُولَ بَيْنَكَ وَبَيْنَ حَقِّهِ وَحُقُوقِ آلْخَلْقِ، فَإِذٰا قَضَيْتَهُ رَجَعْتَ إِلىٰ حَقِّهِ فَتَشٰاغَلْتَ بِهِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

## (ثُمَّ حُقُوقُ آلرَّعِيَّةِ)

١٧ـ فَأَمَّا حُقُوقُ رَعِيَّتِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ اَنَّكَ إِنَّمٰا آسْتَرْعَيْتَهُمْ بِفَضْلِ قُوَّتِكَ عَلَيْهِمْ، فَإِنَّهُ إِنَّمٰا اَحَلَّهُمْ مَحَلَّ آلرَّعِيَّةِ لَكَ ضَعْفُهُمْ وَذُلُّهُمْ، فَمٰا اَوْلىٰ مَنْ كَفٰاكَهُ ضَعْفُهُ وَذُلُّهُ حَتّىٰ صَيَّرَهُ لَكَ رَعِيَّةً وَصَيَّرَ حُكْمَكَ عَلَيْهِ نَافِذاً. لاَيَمْتَنِعُ مِنْكَ بِعِزَّةٍ وَلاَ قُوَّةٍ، وَلاَ يَسْتَنْصِرُ فِيمٰا تَعٰاظَمَهُ مِنْكَ إِلاَّ (بِاللهِ)، بِالرَّحْمَةِ وَآلْحِيَاطَةِ، وَآلْأَنَاةِ. وَمَا أَوْلاَكَ إِذٰا عَرَفْتَ مَا أَعْطَاكَ آللهُ مِنْ فَضْلِ هَذِهِ آلْعِزَّةِ وَآلْقُوَّةِ آلَّتِي قَهَرْتَ بِهٰا، أَنْ تَكُونَ للهِ شَاكِراً.

God increases His bounties for one who is thankful to Him. And there is no power, save in God.

18. **As for the right of your subjects in knowledge** is that you should know that God made you a custodian over them only through the knowledge He has granted you and entrusted you with the treasure of wisdom. Therefore, if you are generous in this commission given to you by Him, and if you act as a benevolent trustee who wishes his Master [God] well in looking properly after His servants and is patient and observant enough to bring out the wealth of his hand [treasure of knowledge] whenever he sees a needy person, you will be a well-guided person and you thus will have hope and true faith. Otherwise, you will be guilty of embezzlement [for the knowledge given to you] by God, and of tyranny towards His creatures; and will be liable to be deprived by God [of this knowledge] and honour.

19. **As for the right of your subject through marriage** [i.e., your wife] is that you should know that God has made her for you a tranquility and comfort [in worry] and a friend and shield [against sins]. And, likewise, it is incumbent upon either of you to thank God for his/her spouse, and to know that the other is a favour of God upon you.

And it is obligatory to have good fellowship with

وَمَنْ شَكَرَ ٱللَّهَ أَعْطاهُ فِيما أَنْعَمَ عَلَيْهِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

١٨ـ وَأَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ، فَأَنْ تَعْلَمَ أَنَّ ٱللَّهَ قَدْ جَعَلَكَ لَهُمْ [قَيِّماً] فِيما آتاكَ مِنَ ٱلْعِلْمِ، وَوَلاَّكَ مِنْ خِزَانَةِ ٱلْحِكْمَةِ، فَإِنْ أَحْسَنْتَ فِيما وَلاَّكَ اللهُ مِنْ ذٰلِكَ، وَقُمْتَ بِهِ لَهُمْ مَقامَ ٱلْخَازِنِ ٱلشَّفِيقِ، ٱلنَّاصِحِ لِمَوْلاهُ فِي عَبِيدِهِ، ٱلصَّابِرِ ٱلْمُحْتَسِبِ، ٱلَّذِي إِذا رَأَىٰ ذا حاجَةٍ أَخْرَجَ لَهُ مِنَ ٱلْأَمْوالِ ٱلَّتِي فِي يَدَيْهِ، كُنْتَ راشِداً وَكُنْتَ لِذٰلِكَ آمِلاً مُعْتَقِداً، وَإِلاَّ كُنْتَ لَهُ خائِناً، وَلِخَلْقِهِ ظالِماً، وَلِسَلْبِهِ وَعِزِّهِ مُتَعَرِّضاً.

١٩ـ وَأَمَّا حَقُّ رَعِيَّتِكَ بِمِلْكِ ٱلنِّكاحِ، فَأَنْ تَعْلَمَ أَنَّ ٱللَّهَ جَعَلَها سَكَناً، وَمُسْتَراحاً، وَأُنْساً، وَواقِيَةً، وَكَذٰلِكَ كُلُّ واحِدٍ مِنْكُما يَجِبُ أَنْ يَحْمَدَ ٱللَّهَ عَلىٰ صاحِبِهِ، وَيَعْلَمَ أَنَّ ذٰلِكَ نِعْمَةٌ مِنْهُ عَلَيْهِ، وَوَجَبَ أَنْ يُحْسِنَ صُحْبَةَ

this favour of God [i.e., your wife] , and to respect her and be kind to her although your [i.e., the husband's] rights upon her are greater and her obedience to you is more binding in all your likes and dislikes so long as it is not a sin. So she has the right of love and fellowship, and a place of repose [i.e., a house] so that natural desires may be fulfilled, and this in itself is a great [duty]. And there is no power, save in God.

20. **As for the right of your subject through possession [i.e.,** your slave] is that you should know that he is the creature of your Lord, and that he is your own flesh and blood, though you possess him. Not that you have created him, or have made his ears or eyes, or have given him his sustenance. Rather it is God Who has done all this for him, and then made him your subject and given him as a trust to you, so that you may keep a watch on the trust of God on His behalf and deal with him as God deals with His creatures.

So you should feed him what you eat, and clothe him with what you wear, and not demand from him what he cannot do. And if you do not like him, be relieved of the responsibility [put upon you by God] by changing him, but do not inflict punishment upon the creation of God. And there is no power save in God.

نِعْمَـةِ ٱللهِ، وَيُكْـرِمَهَـا، وَيَرْفَقَ بِهَـا، وَإِنْ كَانَ حَقُّكَ عَلَيْهَا أَغْلَظَ، وَطَاعَتُكَ بِهَا أَلْزَمَ، فِيمَا أَحْبَبْتَ وَكَرِهْتَ، مَا لَمْ تَكُنْ مَعْصِيَةً، فَإِنَّ لَهَا حَقَّ ٱلرَّحْمَةِ وَٱلْمُؤَانَسَـةِ، وَمَوْضِعُ ٱلسُّكُونِ إِلَيْهَا قَضَاءُ ٱللَّذَّةِ ٱلَّتِي لَابُدَّ مِنْ قَضَائِهَا وَذَلِكَ عَظِيمٌ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٢٠ـ وَأَمَّـا حَقُّ رَعِيَّتِكَ بِمِلْكِ ٱلْيَمِينِ فَأَنْ تَعْلَمَ أَنَّهُ خَلْقُ رَبِّكَ، وَلَحْمُكَ وَدَمُكَ، وَأَنَّكَ تَمْلِكُهُ، لاَ أَنْتَ صَنَعْتَهُ دُونَ ٱللهِ، وَلاَ خَلَقْتَ لَهُ سَمْعـاً وَلاَ بَصَراً وَلاَ أَجْرَيْتَ لَهُ رِزْقاً، وَلَكِنَّ ٱللهَ كَفَاكَ ذٰلِكَ ثُمَّ سَخَّرَهُ لَكَ، وَٱئْتَمَنَكَ عَلَيْهِ، وَٱسْتَوْدَعَكَ إِيَّاهُ، لِتَحْفَظَهُ فِيهِ، وَتَسِيرَ فِيهِ بِسِيـرَتِـهِ، فَتُـطْعِمَـهُ مِمَّا تَأْكُلُ، وَتُلْبِسَهُ مِمَّا تَلْبَسُ، وَلاَ تُكَلِّفَهُ مَا لَايُطِيقُ، فَإِنْ كَرِهْتَ [هُ] خَرَجْتَ إِلىٰ ٱللهِ مِنْهُ، وَٱسْتَبْدَلْتَ بِهِ، وَلَمْ تُعَذِّبْ خَلْقَ ٱللهِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

## E. RIGHTS OF WOMB RELATIVES

21. **It is the right of your mother** that you should appreciate that she carried you as nobody carries any-body, and fed you the fruits of her heart which no-body feeds anybody, and protected you with her sense of hearing, vision, hands, legs, hairs, cuticles and [in short] with all her organs, gladly, cheerfully and carefully, suffering patiently all the worries, pains, difficulties and sorrows [of pregnancy] , till the hands of God removed you from her [body] and brought you into this world. Then she did not care if she went hungry as long as you ate, if she was naked as long as you were clothed, if she was thirsty as long as you drank, if she was in the sun as long as you were in the shade, favouring you with every comfort through her own sufferings and giving up her own sleep in order to put you to sleep.

And [remember that] her womb was your abode, and her lap your refuge, and her breast your feeder, and her whole existence your protection; it was she, not you, who braved the heat and cold of this world for your safety.

Therefore you must remain thankful to her accord-ingly, and you cannot thank her except with the help and assistance of God.

22. **As for the right of your father** is that you

## (وَامَّا حَقُّ ٱلرَّحِمِ)

٢١ـ فَحَقُّ اُمِّكَ اَنْ تَعْلَمَ اَنَّهَا حَمَلَتْكَ حَيْثُ لاَيَحْمِلُ اَحَدٌ اَحَداً، وَأَطْعَمَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لاَيُطْعِمُ أَحَدٌ اَحَداً، وَأَنَّهَا وَقَتْكَ بِسَمْعِهَا، وَبَصَرِهَا، وَيَدِهَا، وَرِجْلِهَا، وَشَعْرِهَا، وَبَشَرِهَا، وَجَمِيعِ جَوَارِحِهَا، مُسْتَبْشِرَةً بِذٰلِكَ، فَرِحَةً، مُوَابِلَةً، مُحْتَمِلَةً لِمَا فِيهِ مَكْرُوهُهَا وَاَلَمُهَا، وَثِقْلُهَا وَغَمُّهَا، حَتّىٰ دَفَعَتْهَا عَنْكَ يَدُ ٱلْقُدْرَةِ، وَاَخْرَجَتْكَ إِلىٰ ٱلْاَرْضِ، فَرَضِيَتْ اَنْ تَشْبَعَ وَتَجُوعُ هِيَ، وَتَكْسُوكَ وَتَعْرىٰ، وَتَرْوِيكَ وَتَظْمَأُ، وَتُظِلَّكَ وَتَضْحىٰ، وَتُنَعِّمَكَ بِبُؤْسِهَا، وَتُلَذِّذَكَ بِالنَّوْمِ بِأَرَقِهَا، وَكَانَ بَطْنُهَا لَكَ وِعَاءً، وَحِجْرُهَا لَكَ حِوَاءً، وَثَدْيُهَا لَكَ سِقَاءً، وَنَفْسُهَا لَكَ وِقَاءً، تُبَاشِرُ حَرَّ ٱلدُّنْيَا وَبَرْدَهَا لَكَ وَدُونَكَ، فَتَشْكُرَهَا عَلىٰ قَدْرِ ذٰلِكَ، وَلاَ تَقْدِرُ عَلَيْهِ إِلاَّ بِعَوْنِ ٱللهِ وَتَوْفِيقِهِ.

٢٢ـ وَأَمَّا حَقُّ اَبِيكَ

should realize that he is your root and you are his branch. Without him, you would not be. Therefore, whenever you notice anything in yourself which pleases you, know that your father is the main root of that blessing [of God] upon you. So praise God and thank Him in that measure. And there is no power save in God.

23 **As for the right of your child** is that you should know that he is from you and is connected to you, with all his virtue and vice of the worldly affairs; and that you are responsible for instructing him in good manners, guiding him towards his Lord, helping him to follow His commands which concerns you and him; and you will be rewarded or punished [according to your success or failure in this guidance].

Therefore, you should endeavour to bring him up as a person who will be beautified by his good influence [upon his child] of the worldly affairs [and who wishes to be] vindicated in the presence of his Lord concerning his responsibility towards his child by good guardianship and by taking God's dues from that child. And there is no power save in God.

24. **As for the right of your brother** is that you should know that he is your hand which you extend, your back [support] which you recline upon, your strength which you rely on, and your power by which

فَتَعْلَمَ أَنَّـهُ أَصْلُكَ وَأَنَّـكَ فَرْعُـهُ، وَأَنَّـكَ لَوْلاَهُ لَمْ تَكُنْ، فَمَهْـما رَأَيْتَ فِي نَفْسِكَ مِمَّا يُعْجِبُكَ. فَاعْلَمْ أَنَّ اَبَاكَ اَصْلُ ٱلنِّعْمَةِ عَلَيْكَ فِيهِ، وَاَحْمَدِ ٱللّٰهِ وَاشْكُرْهُ عَلىٰ قَدْرِ ذٰلِكَ، [وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ].

٢٣ـ وَأَمَّـا حَقُّ وَلَدِكَ فَتَعْلَمَ أَنَّهُ مِنْكَ وَمُضَافٌ إِلَيْكَ فِي عَاجِلِ ٱلـدُّنْيَا، بِخَيْرِهِ وَشَرِّهِ، وَأَنَّكَ مَسْؤُولٌ عَمَّا وَلَّيْتَهُ مِنْ حُسْنِ ٱلْأَدَبِ، وَٱلدَّلاَلَةِ عَلىٰ رَبِّهِ، وَٱلْمَعُونَةِ لَهُ عَلىٰ طَاعَتِهِ فِيكَ وَفِي نَفْسِهِ، فَمُثَابٌ عَلىٰ ذٰلِكَ وَمُعَاقَبٌ، فَاعْمَلْ فِي اَمْرِهِ عَمَلَ ٱ لْمُتَزَيِّنِ بِحُسْنِ أَثَرِهِ عَلَيْهِ فِي عَاجِـلِ ٱلدُّنْيَا، ٱلْمُعْذِرِ إِلىٰ رَبِّهِ فِيمَا بَيْنَكَ وَبَيْنَهُ بِحُسْنِ ٱلْقِيَامِ عَلَيْهِ، وَٱلْاَخْذِ لَهُ مِنْهُ، وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ.

٢۴ـ وَأَمَّا حَقُّ أَخِيكَ فَتَعْلَمُ أَنَّهُ يَدُكَ ٱلَّتِي تَبْسُطُهَا، وَظَهْرُكَ ٱلَّذِي تَلْتَجِىءُ إِلَيْهِ، وَعِزُّكَ ٱلَّذِي تَعْتَمِدُ عَلَيْهِ، وَقُوَّتُكَ ٱلَّتِي

you attack [your enemies] . Therefore, take him not as a weapon for disobedience to God, nor as an equipment to wrong the right of God; and do not shirk from assisting him against his own self [i.e., warn him to desist from evils], and helping him against his enemy, and shielding him from his satans, giving him sincere advice; and go forward to him for the sake of God. Then, if he obeys his Lord and properly answers His call [it is good for all]; otherwise God, rather than your brother, should be your choice and object of your reverence. [i.e., If your brother goes against the *shari `ah* and does not listen to your exhortations and warnings, you should have no connection with him].

## F. RIGHTS OF OTHERS

25. **As for the right of the master** who has favoured you [by freeing you from slavery] is that you must realize that he has spent his wealth for you and brought you out from the lowliness of slavery and its estrangement to the pride of freedom and its sociability. He has freed you from the captivity of possession and loosened the bonds of slavehood from you. He made the fragrance of honour available to you and removed you from the prison of tyranny and kept hardships away from you, and opened his tongue of justice for your benefit, and opened the whole world

تَصُولُ بِها، فَلاَ تَتَّخِذْهُ سِلاَحاً عَلىٰ مَعْصِيَةِ ٱللهِ، وَلاَ عُدَّةً لِلظُّلَم بِحَقِّ ٱللهِ، وَلاَ تَدَعْ نُصْرَتَهُ عَلىٰ نَفْسِهِ، وَمَعُونَتَهُ عَلىٰ عَدُوِّهِ، وَٱلْحَوْلَ بَيْنَهُ وَبَيْنَ شَيَاطِينِهِ، وَتَأْدِيَةَ ٱلنَّصِيحَةِ إِلَيْهِ، وَٱلْإِقْبَالَ عَلَيْهِ فِي ٱللهِ، فَإِنِ ٱنْقَادَ لِرَبِّهِ وَأَحْسَنَ ٱلْإِجَابَةَ لَهُ، وَإِلاَّ فَلْيَكُنِ ٱللهُ آثَرَ عِنْدَكَ، وَأَكْرَمَ عَلَيْكَ مِنْهُ.

٢٥ـ وَأَمَّا حَقُّ ٱلْمُنْعِمِ عَلَيْكَ بِالْوَلاَءِ فَأَنْ تَعْلَمَ أَنَّهُ أَنْفَقَ فِيكَ مَالَهُ، وَأَخْرَجَكَ مِنْ ذُلِّ ٱلرِّقِّ وَوَحْشَتِهِ، إِلىٰ عِزِّ ٱلْحُرِّيَّةِ وَأُنْسِهَا، وَاَطْلَقَكَ مِنْ اَسْرِ ٱلْمَلَكَةِ، وَفَكَّ عَنْكَ حَلَقَ ٱلْعُبُودِيَّةِ، وَأَوْجَدَكَ رَائِحَةَ ٱلْعِزِّ، وَأَخْرَجَكَ مِنْ سِجْنِ ٱلْقَهْرِ، وَدَفَعَ عَنْكَ ٱلْعُسْرَ، وَبَسَطَ لَكَ لِسَانَ ٱلْإِنْصَافِ، وَاَبَاحَكَ ٱلدُّنْيَا كُلَّهَا،

for you. He has made you your own master, and unlocked your fetters, and given you the chance to worship and obey your Lord exclusively [without having to spend a part of your time in the service of your master]; and by freeing you he suffered loss in his property.

Therefore you should know that after your relatives, he, more than anybody else, has rights over you, in your life as well as in death; and he is the person most deserving of your help, assistance and aid for the sake of God. Therefore, if he needs something from you, do not keep it from him.

26. **As for the right of the slave** whom you have favoured [by freeing him from slavery] is that you must know that God has made you his protection, shield, help and refuge, and made him a means and cause between you and Himself. Therefore, it is proper that He should protect you from the Fire [i.e., by freeing that slave you are securing a guarantee against Hell].

This freeing will bring reward from God in the life hereafter; and in this world, God has given you his inheritance if he has no relative at all. This relationship is in recognition of the wealth which you have spent upon him and in appreciation of your giving him his rights [by freeing him] even although you suffered material loss.

فَمَلَّكَكَ نَفْسَكَ، وَحَلَّ أَسْرَكَ، وَفَرَّغَكَ لِعبَادَةِ رَبِّكَ، وَٱحْتَمَلَ

بِذٰلِكَ ٱلتَّقْصِيرَ فِي مَالِهِ. فَتَعْلَمَ أَنَّهُ أَوْلىٰ ٱلْخَلْقِ بِكَ بَعْدَ أُولِي رَحِمِكَ،

فِي حَيَاتِكَ وَمَوْتِكَ، وَأَحَقُّ ٱلْخَلْقِ بِنَصْرِكَ وَمَعُونَتِكَ وَمُكَانَفَتِكَ فِي

ذَاتِ ٱللهِ، فَلَا تُؤْثِرْ عَلَيْهِ نَفْسَكَ مَا ٱحْتَاجَ إِلَيْكَ.

٢٦ـ وَأَمَّا حَقُّ مَوْلَاكَ ٱلْجَارِيَةِ عَلَيْهِ نِعْمَتُكَ فَأَنْ تَعْلَمَ أَنَّ ٱللهَ جَعَلَكَ

حَامِيَةً عَلَيْهِ، وَوَاقِيَةً، وَنَاصِراً، وَمَعْقِلاً، وَجَعَلَهُ لَكَ وَسِيلَةً وَسَبَباً

بَيْنَكَ وَبَيْنَه، فَبِالْحَرِيِّ أَنْ يَحْجُبَكَ عَنِ ٱلنَّارِ، فَيَكُونُ فِي ذٰلِكَ ثَوَابٌ مِنْهُ

فِي ٱلْآجِلِ، وَيَحْكُمَ لَكَ بِمِيرَاثِهِ فِي ٱلْعَاجِلِ، إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ،

مُكَافَأَةً لِمَا أَنْفَقْتَهُ مِنْ مَالِكَ عَلَيْهِ، وَقُمْتَ بِهِ مِنْ حَقِّهِ بَعْدَ إِنْفَاقِ مَالِكَ،

On the other hand, if you do not care for him, fear that his inheritance will not prove agreeable to you. And there is no power save in God.

27. **As for the right of one who does a kindly act *(dhil ma`rūf)* towards you** is that you should thank him and remember his kindness; and spread good words for him, and sincerely pray for him in that which is between you and God, the Sublime. Because, if you did so, you would have thanked him secretly and openly. After that, if it is possible to repay him by your deeds, do so; otherwise keep a watch for such an opportunity, setting your heart on it.

28. **As for the right of the muezzin** is that you should know that he reminds you of your Lord and calls you to your share [in the grace of God], and that he is your best helper in performing your duty laid down for you by God. So you should thank him for it as you thank one who has done kindness to you; and even if, in your house, you are suspicious of him, do not degrade him in his work for God; and know that he, without any doubt, is a grace of God for you. Therefore you should deal with [this] grace of God in a good way, thanking God for it in all conditions. And there is no power save in God.

29. **As for the right of your imam in your ritual**

فَإِنْ لَمْ تقُمْ بِحَقِّهِ خِيفَ عَلَيْكَ انْ لايَطِيبَ لَكَ مِيرَاثُهُ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٢٧ـ وَأَمَّا حَقُّ ذِي ٱلْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ، وَتَذْكُرَ مَعْرُوفَهُ، وَتَنْشُرَ لَهُ ٱلْمَقَالَةَ ٱلْحَسَنَةَ، وَتُخْلِصَ لَهُ ٱلدُّعَاءَ فِيمَا بَيْنَكَ وَبَيْنَ ٱللهِ سُبْحَانَهُ، فَإِنَّكَ إِذٰا فَعَلْتَ ذٰلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرّاً وَعَلاَنِيَةً، ثُمَّ إِنْ أَمْكَنَ مُكَافَأَتُهُ بِالْفِعْلِ كَافَأْتَهُ، وَإِلاَّ كُنْتَ مُرْصِداً لَهُ، مُوَطِّناً نَفْسَكَ عَلَيْهَا.

٢٨ـ وَأَمَّا حَقُّ ٱلْمُؤَذِّنِ فَأَنْ تَعْلَمَ أَنَّهُ مُذَكِّرُكَ بِرَبِّكَ، وَدَاعِيكَ إِلىٰ حَظِّكَ، وَأَفْضَلُ أَعْوَانِكَ عَلىٰ قَضَاءِ ٱلْفَرِيضَةِ ٱلَّتِي ٱفْتَرَضَهَا ٱللهُ عَلَيْكَ، فَتَشْكُرَهُ عَلىٰ ذٰلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ وَإِنْ كُنْتَ فِي بَيْتِكَ مُتَّهِمًا لِذٰلِكَ لَمْ تَكُنْ للهِ فِي أَمْرِهِ مُتَّهِماً، وَعَلِمْتَ أَنَّهُ نِعْمَةٌ مِنَ ٱللهِ عَلَيْكَ لاَشَكَّ فِيهَا، فَأَحْسِنْ صُحْبَةَ نِعْمَةِ ٱللهِ بِحَمْدِ ٱللهِ عَلَيْهَا عَلىٰ كُلِّ حَالٍ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

**prayer** is that you should know that he has taken on the role of mediator between you and God and your delegate to your Lord. He spoke for you, but you did not speak for him; he supplicated for you, but you did not supplicate for him; he asked [God] for you, but you did not ask for him. He has relieved you from the anxiety of standing before God and asking from Him for yourself, but you have not relieved him from this. Then, if there was any defect in any of the above actions, he, and not you, will be held answerable for it; if he committed a mistake you are not going to share it with him [though you are not better than him] . Thus, he protected your soul with his self and saved your prayer by his prayer; so you must be thankful to him for it. And there is no power and no strength save in God.

30. **As for the right of [your] sitting companion** is to treat him mildly, to give him a good company and to do him justice in conversation; and while looking at him do not take your eyes away from him at once; and, while talking, your aim should be to make him understand. And if you have gone to sit with him, you are at liberty to take your leave; but if he has come to sit with you, he has the option, and [in this case] you should not stand from that meeting with-out his permission. And there is no power save in God.

٢٩ـ وَأَمَّا حَقُّ إِمَامِكَ فِي صَلاَتِكَ فَأَنْ تَعْلَمَ أَنَّهُ قَدْ تَقَلَّدَ ٱلسِّفَارَةَ فِيمَا بَيْنَكَ وَبَيْنَ ٱللهِ، وَٱلْوِفَادَةَ إِلَىٰ رَبِّكَ، وَتَكَلَّمَ عَنْكَ وَلَمْ تَتَكَلَّمْ عَنْهُ، وَدَعَا لَكَ وَلَمْ تَدْعُ لَهُ، وَطَلَبَ فِيكَ وَلَمْ تَطْلُبْ فِيهِ، وَكَفَاكَ هَمَّ ٱلْمَقَامِ بَيْنَ يَدَيِ ٱللهِ وَٱلْمُسَاءَلَةِ لَهُ فِيكَ وَلَمْ تَكْفِهِ ذٰلِكَ، فَإِنْ كَانَ فِي شَيْءٍ مِنْ ذٰلِكَ تَقْصِيرٌ كَانَ بِهِ دُونَكَ، وَإِنْ كَانَ آثِماً لَمْ تَكُنْ شَرِيكَهُ فِيهِ، وَلَمْ يَكُنْ لَكَ عَلَيْهِ فَضْلٌ، فَوَقَىٰ نَفْسَكَ بِنَفْسِهِ وَوَقَىٰ صَلاَتَكَ بِصَلاَتِهِ، فَتَشْكُرَ لَهُ عَلَىٰ ذٰلِكَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٠ـ وَأَمَّا حَقُّ ٱلْجَلِيسِ فَأَنْ تُلِينَ لَهُ كَنَفَكَ، وَتُطِيبَ لَهُ جَانِبَكَ، وَتُنْصِفَهُ فِي مُجَارَاةِ ٱللَّفْظِ، وَلاَ تُغْرِقَ فِي نَزْعِ ٱللَّحْظِ إِذَا لَحَظْتَ، وَتَقْصُدَ فِي ٱللَّفْظِ إِلَىٰ إِفْهَامِهِ إِذَا لَفَظْتَ، وَإِنْ كُنْتَ ٱلْجَلِيسَ إِلَيْهِ كُنْتَ فِي ٱلْقِيَامِ عَنْهُ بِالْخِيَارِ، وَإِنْ كَانَ ٱلْجَالِسَ إِلَيْكَ كَانَ بِالْخِيَارِ، وَلاَ تَقُومُ إِلاَّ بِإِذْنِهِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

31. **As for the right of [your] neighbour** is to safe-guard [his interest] in his absence, and respect him in his presence, and to help and assist him in both conditions. Do not look for his [hidden] shames and do not dig into his affairs in order to know any disgrace; but if you come to know it inadvertently without looking for it, become an impregnable castle to [hide] what you have learned and a thick cover for it, so much so that if spears penetrate into your heart to detect it they cannot touch it. Do not eavesdrop on him when he is unaware. Do not leave him in hard-ship, and do not envy him in his comfort. Forgive his faults and forgo his slips. And if he behaves with you disgracefully you should not forget your forbearance, but deal with him peacefully. Be his shield against the tongue of abuse, and protect him from the treachery of those who pose as sincere to him [but are not]. And live with him a graceful life. And there is no power and no strength save in God.

32. **As for the right of [your] companion** is that you should deal with him with grace as far as is possible, and if it is not possible, then at least with justice; and that you should honour him as he honours you, and protect him as he protects you; and strive hard that he does not go ahead of you in any good deed between you and him; and if he surpasses you, you should repay it [with grace]; and do not fall short in

٣١ـ وَأَمَّا حَقُّ ٱلْجَارِ فَحِفْظُهُ غَائِباً، وَكَرَامَتُهُ شَاهِداً، وَنُصْرَتُهُ وَمَعُونَتُهُ فِي ٱلْحَالَيْنِ جَمِيعاً، لاَتَتَبَّعْ لَهُ عَوْرَةً، وَلاَ تَبْحَثْ لَهُ عَنْ سَوْءَ(ةٍ) لِتَعْرِفَهَا، فَإِنْ عَرَفْتَهَا مِنْهُ عَنْ غَيْرِ إِرَادَةٍ مِنْكَ وَلاَ تَكَلُّفٍ، كُنْتَ لِمَا عَلِمْتَ حِصْناً حَصِيناً، وَسِتْراً سَتِيراً، لَوْ بَحَثَتِ ٱلْاَسِنَّةُ عَنْهُ ضَمِيراً لَمْ تَصِلْ إِلَيْهِ لِانْطِوَائِهِ عَلَيْهِ. لاَتَسْتَمِعْ عَلَيْهِ مِنْ حَيْثُ لاَيَعْلَمْ، لاَتُسْلِمْهُ عِنْدَ شَدِيدَةٍ، وَلاَ تَحْسُدْهُ عِنْدَ نِعْمَةٍ، تُقِيلُ عَثْرَتَهُ، وَتَغْفِرُ زَلَّتَهُ، وَلاَ تَدَّخِرْ حِلْمَكَ عَنْهُ إِذَا جَهِلَ عَلَيْكَ، وَلاَ تَخْرُجْ اَنْ تَكُونَ سِلْماً لَهُ. تَرُدُّ عَنْهُ لِسَانَ ٱلشَّتِيمَةِ، وَتَبْطُلُ فِيهِ كَيْدَ حَامِلِ ٱلنَّصِيحَةِ، وَتُعَاشِرُهُ مُعَاشَرَةً كَرِيمَةً، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٢ـ وَأَمَّا حَقُّ ٱلصَّاحِبِ فَأَنْ تَصْحَبَهُ بِالْفَضْلِ مَاوَجَدْتَ إِلَيْهِ سَبِيلاً، وَإِلاَّ فَلاَ أَقَلَّ مِنَ ٱلْاِنْصَافِ، وَأَنْ تُكْرِمَهُ كَمَا يُكْرِمُكَ، وَتَحْفَظَهُ كَمَا يَحْفَظُكَ، وَلاَ يَسْبِقَكَ فِيمَا بَيْنَكَ وَبَيْنَهُ إِلَىٰ مَكْرُمَةٍ، فَإِنْ سَبَقَكَ كَافَأْتَهُ، وَلاَ تُقَصِّرَ بِهِ

the love which he deserves. Make it a point to remain sincere to him, to protect him, to assist him in obedience to his Lord and to help him in any personal affairs of his which are not a sin against his Lord. And, lastly, you should be mercy for him, not a terror. And there is no power save in God.

33. **As for the right of the partner *(sharik)*** *is* that if he is absent, you should suffice him in his affairs, and when he is present, you should work with him on equal footing. Do not make any decision without his decision, and do not act on your own opinion without exchanging views with him. You should guard his property for him, and betray him not in that of his affairs which is hard or of little importance sine it has been transmitted to us [from our ancestors] thus: "Verily, the hand of God is above the hands of two partners as long as they do not betray each other". And there is no power save in God.

34. As for the right of [your] property is that you should not obtain it except by lawful means and you should not spend it except in lawful ways. Do not misplace it [i.e., do not use it in unlawful expenditure]; and do not remove it from truth [do not cheat in accounts, and do not spend unlawfully]. And, when the wealth is from God [as all wealth is] then use it only [to reach] God and to make it a way to God.

عَمَّا يَسْتَحِقُّ مِنَ ٱلْمَوَدَّةِ، تُلْزِمُ نَفْسَكَ نَصِيحَتَهُ، وَحِيَاطَتَهُ، وَمُعَاضَدَتَهُ عَلىٰ طَاعَةِ رَبِّهِ، وَمَعُونَتَهُ عَلىٰ نَفْسِهِ فِيمَا لاَيَهُمُّ بِهِ مِنْ مَعْصِيَةِ رَبِّهِ، ثُمَّ تَكُونُ [عَلَيْهِ] رَحْمَةً، وَلاَ تَكُونُ عَلَيْهِ عَذَاباً، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٣ـ وَأَمَّا حَقُّ ٱلشَّرِيكِ فَإِنْ غَابَ كَفَيْتَهُ، وَإِنْ حَضَرَ سَاوَيْتَهُ، وَلاَ تَعْزِمْ عَلىٰ حُكْمِكَ دُونَ حُكْمِهِ، وَلاَ تَعْمَلْ بِرَأْيِكَ دُونَ مُنَاظَرَتِهِ، وَتَحْفَظُ عَلَيْهِ مَالَهُ، وَتَنْفِي عَنْهُ خِيَانَتَهُ فِيمَا عَزَّ أَوْهَانَ، فَإِنَّهُ بَلَغَنَا «أَنَّ يَدَٱللهِ عَلىٰ ٱلشَّرِيكَيْنِ مَا لَمْ يَتَخَاوَنَا» وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٤ـ وَأَمَّا حَقُّ ٱلْمَالِ فَأَنْ لاَتَأْخُذَهُ إِلاَّ مِنْ حِلِّهِ، وَلاَ تُنْفِقَهُ إِلاَّ فِي حِلِّهِ، وَلاَ تُحَرِّفَهُ عَنْ مَوَاضِعِهِ، وَلاَ تَصْرِفَهُ عَنْ حَقَائِقِهِ، وَلاَ تَجْعَلَهُ إِذاً كَانَ مِنَ ٱللهِ إِلاَّ إِلَيْهِ وَسَبَباً إِلىٰ ٱللهِ.

Through it you should not prefer above yourself he who will not praise you, rather he will not be a good successor to your inheritance and will not spend it in obedience to your Lord. Thus, you will be his helper in those [sins and transgressions]. And if, in spending the wealth which previously was yours, he looked after his own interest by obeying his Lord, then he will take all the [spiritual] profit and you will carry the weight of sin, grief and shame, in addition to its consequence [in the Hereafter] , because you hoarded it in contravention of the rules of the *shari`ah.* And there is no power save in God.

35. **As for the right of him to whom you owe a debt** is that, if you are well-to-do you should repay him this loan] , satisfy him, and make him needless of you; and do not make him waver [between his house and yours to demand what is his due] ; and do not tarry [in the repayment], because the Messenger of God, peace be upon him and his progeny, said: "The tarrying of the rich [in repaying his debt] is in injustice ".

And if you are in straitened circumstances, then you should satisfy him with good words and amiable request [to allow an extension] , and send him away with gentleness; and though you have taken his wealth, so you should not mistreat him, because this is wickedness. And there is no power save in God.

وَلاَ تُؤْثِرَ بِهِ عَلىٰ نَفْسِكَ مَنْ لَعَلَّهُ لاَيَحْمَدُكَ، وَبِالْحَرِيِّ أَنْ لاَيَحْسُنَ خِلاَفَتُهُ فِي تَرْكَتِكَ، وَلاَ يَعْمَلَ فِيهِ بِطَاعَةِ رَبِّكَ، فَتَكُونَ مُعِيناً لَهُ عَلىٰ ذٰلِكَ، وَبِمَا اَحْدَثَ فِي مَالِكَ أَحْسَنُ نَظَراً لِنَفْسِهِ، فَيَعْمَلَ بِطَاعَةِ رَبِّهِ فَيَذْهَبَ بِالْغَنِيمَةِ، وَتَبُوءَ بِالْإِثْمِ، وَٱلْحَسْرَةِ، وَٱلنَّدَامَةِ مَعَ ٱلتَّبِعَةِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٥ـ وَأَمَّا حَقُّ ٱلْغَرِيمِ ٱلطَّالِبِ لَكَ فَإِنْ كُنْتَ مُوسِراً أَوْفَيْتَهُ وَكَفَيْتَهُ وَأَغْنَيْتَهُ، وَلَمْ تَرْدُدْهُ وَ تَمْطُلْهُ، فَإِنَّ رَسُولَ ٱللهِ صَلَّى ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «مَطْلُ ٱلْغَنِيِّ ظُلْمٌ» وَإِنْ كُنْتَ مُعْسِراً اَرْضَيْتَهُ بِحُسْنِ ٱلْقَوْلِ، وَطَلَبْتَ إِلَيْهِ طَلَباً جَمِيلاً، وَرَدَدْتَهُ عَنْ نَفْسِكَ رَدًّا لَطِيفاً، وَلَمْ تَجْمَعْ عَلَيْهِ ذَهَابَ مَالِهِ وَسُوءَ مُعَامَلَتِهِ، فَإِنَّ ذٰلِكَ لُؤْمٌ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

36. **As for the right of the associate** ***(khalit)*** *is* that you should neither mislead him, nor act dishonestly towards him, nor you lie to him, nor ignore him, nor deceive him. And do not behave [with the intention of breaking him down] like the enemy who gives no quarter. And, if he trusts you, try your utmost to justify his trust, and know that breach of trust is usury. And there is no power save in God.

37. **As for the right of the adversary** ***(khasm)*** **who has a claim against you** is that, if what he claims against you is true, then you should not try to refute his evidence nor endeavour to invalidate his claim. Instead, you should be your own adversary in his favour, and be the judge against yourself, and be his witness for his claim without any need of [other] witnesses, because it is the right of God upon you.

And if what he claims is void, deal with him gently and put the fear [of God] in his heart, and adjure him by his religion and dull his edge against you by reminding him of God; and avoid superfluous and irrelevant talk, because such talk cannot remove the enmity of your adversary, and you will have committed a sin; because of such talk, your adversary will sharpen the sword of his enmity against you, as evil words create evil and courteous words rout out evil. And there is no power save in God.

٣٦ـ وَأَمَّا حَقُّ ٱلْخَلِيطِ فَأَنْ لاَتَغُرَّهُ، وَلاَتَغُشَّهُ، وَلاَ تَكْذِبَهُ، وَلاَ تُغَفِّلَهُ، وَلاَ تَخْدَعَهُ، وَلاَ تَعْمَلَ فِي ٱنْتِقَاضِهِ، عَمَلَ ٱلْعَدُوِّ ٱلَّذِي لاَيُبْقِي عَلىٰ صَاحِبِهِ، وَإِنِ ٱطْمَأَنَّ إِلَيْكَ ٱسْتَقْصَيْتَ لَهُ عَلىٰ نَفْسِكَ، وَعَلِمْتَ أَنَّ غَبْنَ ٱلْمُسْتَرْسِلِ رِباً، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٧ـ وَأَمَّا حَقُّ ٱلْخَصْمِ ٱلْمُدَّعِي عَلَيْكَ، فَإِنْ كَانَ مَايَدَّعِي عَلَيْكَ حَقّاً لَمْ تَنْفَسِخْ فِي حُجَّتِهِ، وَلَمْ تَعْمَلْ فِي إِبْطَالِ دَعْوَتِهِ، وَكُنْتَ خَصْمَ نَفْسِكَ لَهُ، وَٱلْحَاكِمَ عَلَيْهَا، وَٱلشَّاهِدَ لَهُ بِحَقِّهِ دُونَ شَهَادَةِ ٱلشُّهُودِ، فَإِنَّ ذٰلِكَ حَقُّ ٱللهِ عَلَيْكَ، وَإِنْ كَانَ مَايَدَّعِيهِ بَاطِلاً رَفِقْتَ بِهِ وَرَوَّعْتَهُ، وَنَاشَدْتَهُ بِدِينِهِ، وَكَسَرْتَ حِدَّتَهُ عَنْكَ بِذِكْرِٱللهِ، وَأَلْقَيْتَ حَشْوَٱلْكَلاَمِ وَلَغْطَهُ ٱلَّذِي لاَيَرُدُّ عَنْكَ عَادِيَةَ عَدُوِّكَ، بَلْ تَبُوءُ بِإِثْمِهِ، وَبِهِ يَشْحَذُ عَلَيْكَ سَيْفَ عَدَاوَتِهِ، لِأَنَّ لَفْظَةَ ٱلسَّوْءِ تَبْعَثُ ٱلشَّرَّ، وَٱلْخَيْرَ مَقْمَعَةٌ لِلشَّرِّ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

38. **As for the right of the adversary against whom you have a claim** is that, if what you claim against him is true, you should maintain polite moderation in speaking to him to describe that claim, because the sound of the claim itself is harsh enough. And explain your arguments gently ; give him time, make your talk clear, and deal with him kindly. And do not side-step from your proofs by quarrelling unnecessarily, as you may lose the track of your argument without gaining any advantage. And there is no power save in God.

39. **As for the right of him who seeks your advice *(mustashir)*** is that, if you have advice for him, you should be sincere to him and give him such advice which, had you been in his place, you would have followed yourself; and the advice should be rendered gracefully and gently, because gentleness turns strangeness into friendship, and rudeness estranges friends.

And if you can think of no advice for him but know someone whose judgment you trust and whom you will gladly consult if it comes to your affairs, you should lead and guide your conferee to him. Thus you will not be keeping your kindness away from him or hiding your sympathy from him. And there is no power save in God.

40. **As for the right of him who advises you *(mushir)***

٣٨ـ وَأَمَّــا حَقُّ ٱلْخَصْمِ ٱلْمُدَّعىٰ عَلَيْهِ، فَإِنْ كَانَ مَاتَـدَّعِيهِ حَقّاً اَجْمَلْتَ فِي مُقَاوَلَتِهِ بِمَخْرَجِ ٱلدَّعْوىٰ، فَإِنَّ لِلدَّعْوىٰ غِلْظَةً فِي سَمْعِ ٱلْمُدَّعىٰ عَلَيْهِ، وَقَصَدْتَ قَصْدَ حُجَّتِكَ بِالرِّفْقِ، وَاَمْهَلِ ٱلْمُهْلَةِ، وَأَبْيَنِ ٱلبَيَانِ، وَأَلْطَفِ ٱللُّطْفِ، وَلَمْ تَتَشَاغَلْ عَنْ حُجَّتِكَ بِمُنَازَعَتِهِ بِالْقِيلِ وَٱلْقَالِ، فَتَذْهَبَ عَنْكَ حُجَّتُكَ، وَلاَ يَكُونَ لَكَ فِي ذٰلِكَ دَرْكٌ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٣٩ـ وَأَمَّـا حَقُّ ٱلْمُسْتَشِيرِ، فَإِنْ حَضَرَكَ لَهُ وَجْـهُ رَأْيٍ جَهَدْتَ لَهُ فِي ٱلنَّصِيحَةِ، وَاَشَرْتَ عَلَيْهِ بِمَا تَعْلَمُ أَنَّكَ لَوْ كُنْتَ مَكَانَهُ عَمِلْتَ بِهِ، وَذٰلِكَ لِيَكُنْ مِنْكَ فِي رَحْمَةٍ وَلِينٍ، فَإِنَّ ٱللِّينَ يُؤْنِسُ ٱلْوَحْشَةَ، وَإِنَّ ٱلْغِلَظَ يُوحِشُ مَوْضِعَ ٱلأُنْسِ، وَإِنْ لَمْ يَحْضُرْكَ لَهُ رَأْيٌ، وَعَرَفْتَ لَهُ مَنْ تَثِقُ بِرَأْيِهِ، وَتَـرْضىٰ بِهِ لِنَفْسِـكَ، دَلَلْتَهُ عَلَيْهِ، وَأَرْشَدْتَهُ إِلَيْهِ، فَكُنْتَ لَمْ تَأْلُهُ خَيْراً، وَلَمْ تَدَّخِرْهُ نُصْحاً، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٤٠ـ وَأَمَّا حَقُّ ٱلْمُشِيرِ عَلَيْكَ

is that, if his advice is not in line with your own views, you should not doubt his sincerity, because it is a matter of opinion and people differ in it, one from another. Therefore, if you disagree with him, you are at liberty to follow your own opinion; but it is not proper for you to put him under suspicion when previously you had thought him worthy of consultation. And do not forget to thank him for his kindness in giving you his opinion and his advice.

And if his advice conforms with your own opinion, be thankful to God and accept it from your brother, that is, the said adviser, with gratitude. And if he should sometime need your advice, advise him sincerely as he did you. And there is no power save in God.

41. **As for the right of him who asks your counsel (*mustansih*)** is that you should counsel him according to his need and ability in a way that is agreeable to his hearing, and talk with him according to his intellectual capacity, because every intellect recognizes discourse which is on its own level, and avoids [that which is not on that level] ; and your way should be [based on] mercy. And there is no power save in God.

42. **As for the right of your counselor (*nāsih*) is** that you should remain humble before him, and give

فَلاَ تَتَّهِمْــهُ فِيمَا لاَيُوافِقُـكَ عَلَيْهِ مِنْ رَأْيِهِ إِذٰا اَشَـارَ عَلَيْكَ فَإِنَّـما هِيَ ٱلْآرَاءُ وَتَصَرُّفُ ٱلنَّاسِ فِيهَا ٱخْتِلاَفُهُمْ. فَكُنْ عَلَيْهِ فِي رَأْيِهِ بِالْخِيَارِ إِذٰا ٱتَّهَمْتَ رَأْيَهُ، فَأَمَّا تُهْمَتُهُ فَلاَ تَجُوزُ لَكَ إِذٰا كَانَ عِنْدَكَ مِمَّنْ يَسْتَحِقُّ ٱلْمُشَاوَرَةِ، وَلاَ تَدَعْ شُكْرَهُ عَلىٰ مَابَدَالَكَ مِنْ إِشْخَاصِ رَأْيِهِ وَحُسْنِ

وَجْـهِ مَشْـورَتِـهِ، فَإِذٰا وَافَقَـكَ حَمِدْتَ ٱللهَ وَقَبِلْتَ ذٰلِكَ مِنْ اَخِيكَ بِالشُّكْرِ وَٱلْإِرْصَادِ بِالْمُكَافَأَةِ فِي مِثْلِهَا إِنْ فَزِعَ إِلَيْكَ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٤١ـ وَأَمَّا حَقُّ ٱلْمُسْتَنْصِحِ، فَإِنَّ حَقَّهُ أَنْ تُؤَدِّي إِلَيْهِ ٱلنَّصِيحَةَ عَلىٰ ٱلْحَقِّ ٱلَّـذِي تَرىٰ لَهُ أَنَّـهُ يَحْمِـلُ، وَتَخْرُجَ ٱلْمَخْرَجَ ٱلَّذِي يَلِينُ عَلىٰ مَسَـامِعِهِ. وَتُكَلِّمَهُ مِنَ ٱلْكَلاَمِ بِمَا يُطِيقُهُ عَقْلُهُ، فَإِنَّ لِكُلِّ عَقْلٍ طَبَقَةً مِنَ ٱلْكَلاَمِ يَعْرِفُهُ وَيَجْتَنِبُهُ. وَلْيَكُنْ مَذْهَبُكَ ٱلرَّحْمَةَ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٤٢ـ وَأَمَّا حَقُّ ٱلنَّاصِحِ، فَأَنْ تُلِينَ لَهُ جَنَاحَكَ، ثُمَّ

your heart to what he says, and open your ears to his call, so that you may understand his counsel. Then examine it carefully. If he is right, be thankful to God for it, and accept his counsel, and appreciate it. But if he could not discern the truth, then have mercy upon him and do not blame him. You should understand that he did not withhold his counsel from you though his ideas were mistaken. Of course, if you know that he is not sincere with you, then the matter is different; but in that case, you should not listen to him at all. And there is no power save in God.

43. **As for the right of him who is older than you** is that you should respect him because of his age, and honour him because of his Islam — if he has any merit *(fadilah)* in Islam — by always giving him precedence and not arguing with him when he is talking, and not overtaking him when he is walking, and not walking in front of his path. Do not be rude to him, and bear with him if he is rude to you; and maintain his respect because his age is advanced in Islam — because the worth of age is according to the worth of Islam. And there is no power save in God.

44. **As for the right of him who is younger** is that you should have mercy on him through training him, educating him, pardoning him and covering his faults. Be kind to him and help him, and cover up his offence

تَشْرَئِبَّ لَهُ قَلْبَكَ، وَتَفْتَحَ لَهُ سَمْعَكَ، حَتَّىٰ تَفْهَمَ عَنْهُ نَصِيحَتَهُ، ثُمَّ تَنْظُرَ فِيهَا، فَإِنْ كَانَ وُفِّقَ فِيهَا لِلصَّوَابِ حَمِدْتَ ٱللَّهَ عَلَىٰ ذٰلِكَ، وَقَبِلْتَ مِنْهُ، وَعَرَفْتَ لَهُ نَصِيحَتَهُ، وَإِنْ لَمْ يَكُنْ وُفِّقَ لَهَا فِيهَا رَحِمْتَهُ وَلَمْ تَتَّهِمْهُ، وَعَلِمْتَ أَنَّهُ لَمْ يَأْلُكَ نُصْحاً إِلاَ أَنَّهُ أَخْطَأَ، إِلاَّ أَنْ يَكُونَ عِنْدَكَ مُسْتَحِقّاً لِلتُّهْمَةِ، فَلاَ تَعْبَأْ بِشَيْءٍ مِنْ أَمْرِهِ عَلَىٰ كُلِّ حَالٍ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٤٣ـ وَأَمَّا حَقُّ ٱلْكَبِيرِ، فَإِنَّ حَقَّهُ تَوقِيرُ سِنِّهِ، وَإِجْلاَلُ إِسْلاَمِهِ إِذٰا كَانَ مِنْ أَهْلِ ٱلْفَضْلِ فِي ٱلإِسْلاَمِ بِتَقْدِيمِهِ فِيهِ، وَتَرْكِ مُقَابَلَتِهِ عِنْدَ ٱلْخِصَامِ، وَلاَ تَسْبِقْهُ إِلَىٰ طَرِيقٍ، وَلاَ تَؤُمَّهُ فِي طَرِيقٍ، وَلاَ تَسْتَجْهِلْهُ، وَإِنْ جَهِلَ عَلَيْكَ تَحَمَّلْتَ، وَأَكْرَمْتَهُ بِحَقِّ إِسْلاَمِهِ مَعَ سِنِّهِ، فَإِنَّمَا حَقُّ ٱلسِّنِّ بِقَدْرِ ٱلإِسْلاَمِ، وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

٤٤ـ وَأَمَّا حَقُّ ٱلصَّغِيرِ، فَرَحْمَتُهُ، وَتَثْقِيفُهُ وَتَعْلِيمُهُ، وَٱلْعَفْوُ عَنْهُ، وَٱلسَّتْرُ عَلَيْهِ، وَٱلرِّفْقُ بِهِ، وَٱلْمَعُونَةُ لَهُ، وَٱلسَّتْرُ عَلَىٰ جَرَائِرِ

[committed] on account of his young age, because this will lead him to repentance; and treat him with gentleness and do not dispute with him since this is more appropriate for his well guidance.

45. **As for the right of him who asks [for help]** is that, (if you believe he is in the right and you have the means to meet his needs) you should give him [the help asked for], and pray that his hardship be over, and assist him as he has requested.

And if you doubt he is in the right and do not trust him because of previous dealings [but you are not sure that he is lying this time], then be careful; perhaps this doubt of yours is a trap by Satan who wants to keep you away from your share [of virtue] and desires to come between you and your honour before your Lord. Still, if you decide not to help him, leave him alone [without putting him to shame] , and turn him away gracefully.

And if you over-rule the doubts of your heart concerning him and give him whatever you think fit for him, *surely that is true constancy* [Qur. 31:17]

46. **As for the right of him from whom you ask [for help]** is that if he grants you, you should accept it from him with gratitude, appreciating his kindness. But if he withholds [the offer] you should accept his excuse and think well of him. And know that, if he withheld

حَداثَتِـهِ، فَإِنَّـهُ سَبَبٌ لِلتَّـوْبَـةِ، وَٱلْمُـداراةُ لَهُ، وَتَرْكُ مُمَاحَكَتِهِ، فَإِنَّ ذٰلِكَ أَدْنىٰ لِرُشْدِهِ.

٤٥ـ وَأَمَّا حَقُّ ٱلسَّائِلِ، فَإِعْطَاؤُهُ إِذٰا تَيَقَّنْتَ صِدْقَهُ، وَقَدَرْتَ عَلىٰ سَدِّ حٰاجَتِهِ، وَٱلدُّعَاءُ لَهُ فِيمٰا نَزَلَ بِهِ، وَٱلْمُعَاوَنَةُ لَهُ عَلىٰ طَلِبَتِهِ، وَإِنْ شَكَكْتَ فِي صِدْقِهِ، وَسَبَقَتْ إِلَيْهِ ٱلتُّهَمَةُ لَهُ وَلَمْ تعزِمْ عَلىٰ ذٰلِكَ، لَمْ تَأْمَنْ اَنْ يَكُونَ مِنْ كَيْدِ ٱلشَّيْطَانِ أَرَادَ أَنْ يَصُدَّكَ عَنْ حَظِّكَ، وَيَحُولَ بَيْنَكَ وَبَـيْنَ ٱلتَّقَرُّبِ إِلىٰ رَبِّكَ، وَتركْتَهُ بِسَتْرِهِ، وَرَدَدْتَهُ رَدًّا جَمِيلاً. وَإِنْ غَلَبْتَ نَفْسَكَ فِي أَمْرِهِ، وَأَعْطَيْتَهُ عَلىٰ مَاعَرَضَ فِي نَفْسِكَ مِنْهُ، فَإِنَّ ذٰلِكَ مِنْ عَزْمِ ٱلأُمُورِ.

٤٦ـ وَأَمَّـا حَقُّ ٱلْمَسْؤُولِ، فَحَقُّـهُ إِنْ أَعْـطىٰ قُبِـلَ مِنْهُ مَاأَعْطىٰ، بِالشُّكْرِ لَهُ، وَٱلْمَعْرِفَةِ لِفَضْلِهِ، وَطَلَبِ وَجْهِ ٱلْعُذْرِ فِي مَنْعِهِ، وَأَحْسِنْ بِهِ ٱلظَّنَّ، وَٱعْلَمْ أَنَّهُ إِنْ

it, it was his property which he withheld, and he cannot be blamed with regard to his wealth [if he did not give it away] , even if he withheld it from you unjustly, because: *verily man is very unjust, very ungrateful* [Qur. 14:34]

47. **As for the right of him through whom God made you happy** is that, if he did so knowingly, you should praise God first of all, then thank him for his favour and try [when you get the chance] to compensate him for that favour, nay, to do even more, since he had the grace of initiative [because his favour was not in lieu of any previous favour from you]. And look out for any chance to make him happy.

If that person did the favour [which made you happy] unintentionally and unknowingly, you should thank God and be grateful to Him and know that this favour is from God Who has reserved it for you. Still, you should love that person [by whose hand God sent that happiness to you] , because he was the means of bringing the grace of God to you; and pray for his happiness ever after, because the source of the blessing of God is a grace in itself wherever it may be, although he did it unintentionally. And there is no power save in God.

48. **As for the right of him who was unjust to you in word or deed** is that, if he did so knowingly and

مَنَعَ (فَ) مَالَهُ مَنَعَ، وَأَنْ لَيْسَ ٱلتَّثْرِيْبُ فِي مَالِهِ، وَإِنْ كَانَ ظَالِماً، فَإِنَّ ٱلْإِنْسَانَ لَظَلُومٌ كَفَّارٌ.

٤٧ـ وَأَمَّا حَقُّ مَنْ سَرَّكَ ٱللهُ بِهِ وَعَلىٰ يَدَيْهِ، فَإِنْ كَانَ تَعَمَّدَهَا لَكَ حَمِدْتَ ٱللهَ أَوَّلاً ثُمَّ شَكَرْتَهُ عَلىٰ ذٰلِكَ بِقَدْرِهِ فِي مَوْضِعِ ٱلْجَزَاءِ، وَكَافَأْتَهُ عَلىٰ فَضْلِ ٱلْإِبْتِدَاءِ، وَأَرْصَدْتَ لَهُ ٱلْمُكَافَأَةَ، وَإِنْ لَمْ يَكُنْ تَعَمَّدَهَا حَمِدْتَ ٱللهَ وَشَكَرْتَهُ، وَعَلِمْتَ أَنَّهُ مِنْهُ، تَوَحَّدَكَ بِهَا، وَأَحْبَبْتَ هٰذَا إِذٰا كَانَ سَبَباً مِنْ اَسْبَابِ نِعَمِ ٱللهِ عَلَيْكَ، وَتَرْجُو لَهُ بَعْدَ ذٰلِكَ خَيْراً، فَإِنَّ اَسْبَابَ ٱلنِّعَمِ بَرَكَةٌ حَيْثُ مَا كَانَتْ، وَإِنْ كَانَ لَمْ يَتَعَمَّدْ، وَلَا قُوَّةَ إِلَّا بِاللهِ.

٤٨ـ وَأَمَّا حَقُّ مَنْ سَاءَكَ ٱلْقَضَاءُ عَلىٰ يَدَيْهِ بِقَوْلٍ اَوْ فِعْلٍ، فَإِنْ كَانَ

intentionally then forgiveness is more suitable for you, because it will weed out enmity between the two of you. And, further, there are many people in this world, and it is better to deal with them with good grace. And God says:

> *And whosoever helps himself after he has been wronged — against them there is no way. The way is only open against those who do wrong to the people, and are insolent in the earth wrongfully; there awaits them a painful chastisement. But surely he who bears patiently and is forgiving — surely that is true constancy.* [Qur. 42:41- 43]

And He, to Whom belong Might and Majesty, has also said:

> *And if you chastise, chastise even as you have been chastised; and yet assuredly if you are patient, better it is for those patient.* [Qur. 16:126]

All this concerns the person who was intentionally unjust to you. But if it was not intentional, then you should not afflict him by taking your revenge purposely, otherwise it will mean that you avenged an unintentional mistake with intentional punishment. Be patient with him and turn him away [from his mistake] in the most graceful manner. And there is no power save in God.

49. **As for the right of the people of your creed**

كَانَ ٱلْعَفْوُ اَوْلىٰ بِكَ، لِمَا فِيهِ لَهُ مِنَ ٱلْقَمْعِ، وَحُسْنِ الْاَدَبِ مَعَ كَثِيرِ أَمْثَالِهِ مِنَ ٱلْخَلْقِ، فَإِنَّ ٱللهَ يَقُولُ: «وَلَمَنِ ٱنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولٰئِكَ مَاعَلَيْهِمْ مِنْ سَبِيلٍ، إِنَّمَا ٱلسَّبِيلُ عَلىٰ ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ أُولٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ، وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ» [الشُّورَىٰ، ٤٢/٤١-٤٣]، وَقَالَ عَزَّوَجَلَّ «وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَاعُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ للصَّابِرِينَ» [النَّحْل، ١٦/١٢٦]، هَذٰا فِي ٱلْعَمْدِ، فَإِنْ لَمْ يَكُنْ عَمْداً لَمْ تَظْلِمْهُ بِتَعَمُّدِ ٱلْإِنْتِصَارِ مِنْهُ، فَتَكُونَ قَدْ كَافَأْتَهُ فِي تَعَمُّدٍ عَلىٰ خَطَأٍ. وَرَفِقْتَ بِهِ وَرَدَدْتَهُ بِأَلْطَفِ مَاتَقْدِرُ عَلَيْهِ، وَلَا قُوَّةَ إِلَّا بِاللهِ.

٤٩ـ وَأَمَّا حَقُّ اَهْلِ مِلَّتِكَ

**[Muslims] in general** is that, you should have peaceful feelings towards them and spread the wings of mercy upon them; that you should be gentle towards the wrong-doers among them and reform them by earning their love; that you should be grateful to him who is virtuous in his character or is generous towards you, because his virtuousness of character [even without any apparent benefit to you] is in itself a generosity towards you, as he thus saved you from his misbehaviour and spared you the effort of protecting yourself from him, and kept his troubles away from you.

Therefore, pray, when you pray, for all of them, and keep your help ready for all of them, and treat all of them according to their proper position: treat elders as you would your own father, those younger than you as you would your own child, and contemporaries as you would your own brother. Thus treat any of them who comes to you with grace and mercy; and convey to your [Muslim] brother whatever is incumbent on a brother for a brother.

50. **As for the right of the people [non-Muslims] under the protection [of Islam] ,** the rule about them, is that you should accept what God has accepted from them and should give them the rights which God has granted them; and refer to the *shari`ah* of God about the responsibilities which they have. And if there is any matter between them and you, then decide

عَامَّةً، فَإِضْمارُ ٱلسَّلاَمَةِ، وَنَشْرُ جَنَاحِ ٱلرَّحْمَةِ، وَٱلرِّفْقُ بِمُسِيئِهِمْ، وَتَـأَلُّفُهُمْ وَٱسْتِصْـلاَحُهُمْ، وَشُكْرُ مُحْسِنِهِمْ إِلىٰ نَفْسِهِ وَإِلَيْكَ، فَإِنَّ إِحْسَانَهُ إِلىٰ نَفْسِهِ إِحْسَانُهُ إِلَيْكَ، إِذٰا كَفَّ عَنْكَ أَذَاهُ، وَكَفَاكَ مَؤُونَتَهُ، وَحَبَسَ عَنْـكَ نَفْسَـهُ، فَعَمِّهِمْ جَمِيعاً بِدَعْوَتِكَ، وَٱنْصُرْهُمْ جَمِيعاً بِنُصْرَتِـكَ، وَأَنْزِلْـهُمْ جَمِيعاً مِنْكَ مَنَازِلَهُمْ، كَبِيرَهُمْ بِمَنْزِلَةِ ٱلْوَالِدِ، وَصَغِيرَهُمْ بِمَنْزِلَةِ ٱلْوَلَدِ، وَأَوْسَطَهُمْ بِمَنْزِلَةِ ٱلْأَخْ، فَمَنْ اَتَاكَ تَعَاهَدْتَهُ بِلُطْفٍ وَرَحْمَةٍ. وَصِلْ أَخَاكَ بِمَا يَجِبُ لِلْاَخِ عَلىٰ أَخِيهِ.

٥٠ـ وَأَمَّا حَقُّ أَهْلِ ٱلذِّمَّةِ، فَالْحُكْمُ فِيهِمْ أَنْ تَقْبَلَ مِنْهُمْ مَاقَبِلَ اللهُ، وَتَفِي بِمَا جَعَلَ ٱللهُ لَهُمْ مِنْ ذِمَّتِهِ وَعَهْدِهِ، وَتَكِلَهُمْ إِلَيْهِ فِيمَا طَلَبُوا مِنْ أَنْفُسِهِمْ وَأُجْبِرُوا عَلَيْهِ، وَتَحْكُمَ فِيهِمْ بِمَا حَكَمَ اللهُ بِهِ عَلىٰ نَفْسِكَ فِيمَا جَرىٰ بَيْنَكَ [وَبَيْنَهُمْ]

according to the commands of God even if it is against your interest. And there must be a barrier keeping you from any injustice to them, from depriving them of the protection of God, and from flaunting the commitments of God and His Messenger, peace be upon him and his progeny, concerning them, because it has reached us that he [the Holy Prophet] said: "Whosoever does injustice to a protected non-Muslim, I will be his enemy [on the Day of Judgement]."

Therefore, have fear of God [and treat them justly]. And there is no power and no strength save in God.

* * * * *

So, these are the fifty rights surrounding you, from which you can never escape in any condition; it is obligatory for you to abide by them and endeavour to discharge them, and to seek the help of God, magnificent is His Praise! in all this.

And there is no power and no strength save in God.

And all praise and thanks is to God, the Lord of the Universe.

THE END

مِنْ مُعَامَلَةٍ، وَلْيَكُنْ بَيْنَكَ وَبَيْنَ ظُلْمِهِمْ مِنْ رِعَايَةِ ذِمَّةِ ٱللهِ، وَٱلْوَفَاءِ بِعَهْدِهِ وَعَهْدِ رَسُولِ ٱللهِ صَلَّىٰ ٱللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَائِلٌ، فَإِنَّهُ بَلَغَنَا أَنَّهُ قَالَ: «مَنْ ظَلَمَ مُعَاهِداً كُنْتُ خَصْمَهُ» فَاتَّقِ ٱللهَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

فَهٰذِهِ خَمْسُونَ حَقّاً مُحِيطاً بِكَ، لاَتَخْرُجُ مِنْهَا فِي حَالٍ مِنَ ٱلْأَحْوَالِ، يَجِبُ عَلَيْكَ رِعَايَتُهَا، وَٱلْعَمَلُ فِي تَأْدِيَتِهَا، وَٱلإِسْتِعَانَةُ بِاللهِ جَلَّ ثَنَاؤُهُ عَلىٰ ذٰلِكَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، وَالْحَمْدُ للهِ رَبِّ ٱلْعَالَمِينَ.